

# THE Nonconformist and Independent

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THURSDAY, NOVEMBER 25, 1880.

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THE  
**Nonconformist and Independent.**  
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THE RITUALISTIC ANARCHISTS.

THE English Church Union has followed in the wake of the Church of England Working Men's Association, by holding an indignation meeting to protest against the imprisonment of the Rev. T. P. DALE. And we are more sorry than surprised to find that the gentlemen—both lay and clerical—were as intemperate, as illogical, and as audacious, as the working men. The whole party is evidently of opinion that if they make a great clamour, indulge in strong language, abuse the constituted authorities in Church and State, and threaten to give a great deal more trouble than they have yet done, Mr. DALE will be released, as was Mr. TOOTH, without making any submission, and will thereby add another to the list of legal triumphs over which they already exult. Even reputable ecclesiastics like Dr. PUSEY and Canon LIDDON—who, though High Churchmen, would probably not rank themselves with Ritualists—have thrown themselves into this anarchical movement without reserve, and have thereby made themselves responsible for both its excesses and its mistakes.

It is not worth while culling the strong epithets sprinkled all over the speeches delivered at St. James's Hall on Thursday night, nor will we offer any other comment on the eulogies lavished on Mr. DALE, as hero, martyr, and almost saint, than this—that they do not harmonise with those petty legal dodges to which Mr. DALE resorted during the proceedings, and on which Lord PENZANCE commented with just severity when passing upon him sentence of condemnation. It is, however, necessary to point out how largely these ritualistic speakers and writers, who just now are trying to lash the public into a state of as great irritation as their own, deal in assumptions and in fallacies, and shirk, instead of facing, the question really at issue. It is easy to assert that Mr. DALE is fighting God's battle and suffering for CHRIST's sake, but that is precisely what has yet to be proved—just as it has to be shown that the Rector of St. Vedast is following in the footsteps of DANIEL, of PETER and JOHN, of BUNYAN, and other unestablished worthies.

We observe that other persons than Ritualists have expressed regret that imprisonment should have been resorted to as a means of repressing Mr. DALE's illegal practices, and are of opinion that suspension or deprivation is the proper remedy; but that is really a very narrow question in comparison with the other questions which Mr. DALE's confederates boldly raise. It is not merely the mode of his punishment to which they object. They object to his being punished in any way—condemn the sentence pronounced against him, as well as the way in which it has been executed; deny the authority of the Court which has tried him, and of the Judge who has been the instrument for the execution of the law, and even deny the authority of the Parliament which is responsible for the existence of law, Court, and Judge alike.

The common sense of the St. James's Hall audience was appealed to; but we appeal to the greater common sense of the English people whether the doctrines solemnly propounded, and passionately urged, at this meeting are not incompatible with the preservation of law and order in our midst. One speaker declared that they "would not accept the decision of a particular Court, at a particular time, in face of the law," and that the changing decisions of the Courts "cannot in any sense of the word be law." Yet for all practical purposes the law is what it is interpreted to be by the Courts, and if it be bad law, the only proper remedy is an appeal to Parliament to alter it. If a clergyman may refuse to be bound by a judicial decision because he thinks it based on policy, rather than on principle, or because the Court has shown an improper bias, or the prosecutor has been animated by "spite," every layman who is worsted in a civil suit may claim equal license; and even criminals may demand immunity from punishment. If Dr. LITTLEDALE has a right to disobey the Judicial Committee of the Privy Council, because of its "ignorance and bad faith," why may not a culprit at the Old Bailey similarly denounce his judge, and insist on being saved from the consequences of his sentence?

It is a mistake to suppose that the present attitude of the sacerdotalists is due to the Public Worship Regulation Act alone, or to any ecclesiastical flaw in the appointment of Lord PENZANCE. For, says Dr. PUSEY, "for thirty years the Church has been struggling under the incubus of a Court which—first as the Judicial Committee of the Privy

Council, then as the Privy Council itself—was thrust upon the Church as the final Court of Appeal." If, therefore, Archdeacon DENISON's amiable determination never "to stop fighting until we put the Church Association into the Thames, and Lord PENZANCE on the top of them," were realised, the Ritualistic battle would be only half won. Canon LIDDON plainly insists that "the civil courts imposed upon the Church by Parliament, and never accepted by the Church herself, acting freely and in her corporate capacity, ought not to govern the conscience and conduct of an English clergyman." This doctrine may be, as is contended, in accordance with Magna Charta and with ancient practice, but its acceptance now would amount to a legislative revolution. And that, indeed, is what is avowedly aimed at.

It is admitted that what is really at issue in this struggle is, not vestments and ornaments, but "sacramental doctrine"; but there is in fact much more at stake. It is a question whether the Church of England shall be its own master and yet remain established. "The principle for which we are now contending," said one of the speakers, "is religious liberty and complete independence"; but no member of the English Church Union expressed a willingness to purchase either one or the other by the surrender of any of the temporal benefits secured by State-patronage and support. Any attempt on the part of CESAR to interfere with "spirituals" was warmly deprecated; but the aid of CESAR to secure for the Church its temporalities, legal privileges, and social advantages is to be still afforded.

When Mr. WOOD asks whether the Divine Head of the Church has committed the Government of his Church to the Privy Council Committee? and further asks, whether all Christian men ought not to repudiate the jurisdiction in spiritual matters of tribunals established by the sole authority of a Parliament to which Atheists are admitted? he suggests a number of other inquiries to which he would find it difficult to give a satisfactory answer. The truth is, that the English Church Union enunciates some noble principles, but plays fast and loose with them. It preaches rebellion against law and temporal authority for the purposes of restraint, but upholds both for the sake of retaining legal superiority, endowment, and prestige. It not only ought not, but it will not succeed, and ere long the now patient English public will sweep out of existence a national institution which harbours public functionaries who cast contempt upon the established authorities and set an example of insubordination which, if generally followed, would be subversive of the foundations on which society rests.

The fact that two other clergymen—the Rev. Messrs. ENRIGHT and GREEN—have now been pronounced guilty of contempt of court, for a course of proceeding exactly similar to that of Mr. DALE, and that we may any day hear of their imprisonment also, if it does not precipitate a crisis, will be likely to compel the public to make up its mind as to the real nature of the controversy, and as to the inevitable issue. The Ritualistic party are closing the door against all compromise, and both they and other sections of the Church may find themselves driven by stress of circumstances into positions which they would have wished to avoid, and from which only the most drastic measures can extricate them.

While the *Guardian* is pleased that Mr. HERBERT GLADSTONE, at the recent meeting of the Leeds Church Institute, "ventured to stand on the same platform with Lord CRANBROOK, and atone for some former rash utterances by an open profession of Churchmanship and repudiation of a Disestablishment policy," it evidently distrusts his judgment as a practical politician, for our contemporary doubts "whether his contention that Disestablishment and an alienation of Church fabrics can be practically maintained." No doubt, remembering that Mr. GLADSTONE, senior, declared the disestablishment of the Irish Church to be beyond the range of practical politics only three years before he himself pronounced the doom of the Establishment, the *Guardian* also doubts "whether the rising generation of politicians can regard the question as still dwelling in the region of mere theory," notwithstanding that Mr. GLADSTONE, junior, now repeats the identical phrase in relation to the English Church. The fact, too, that the father is willing to disestablish the Scottish Church could scarcely have been absent from the mind of the journalist, however it may have been forgotten by the son. Mr. HERBERT GLADSTONE has yet much to learn, and apparently his views on this subject are of an uncertain and shifting character. When he first appeared before the electors of Middlesex he thought it unnecessary to say anything about the question, because it was not before the public. Afterwards his references to it produced the impression that he was ready to deal with the English as his father is ready to deal with the Scottish Establishment—that is, to let the people decide

its fate. Now he appears as the champion of the Establishment, and possibly before he has represented Leeds many years he will be found speaking and voting for its abolition. We must not take these aberrations of a young and promising politician too seriously.

We regret the final failure of the Nonconformists of Brighton, led by Mr. W. OLDING, to prevent the erection of two chapels in the new cemetery at Hove. A short time ago the Commissioners decided, by a majority which did not reach the requisite two-thirds, that one chapel would suffice. The question, it will be seen, has been discussed afresh, and a majority of three has—we dare say after a great deal of outward pressure—upheld the exclusive system; though, to our thinking, Mr. OLDING clearly showed that one chapel would answer every reasonable object. As the *Sussex Daily News* remarks in reference to this decision—"Once it was the Nonconformists who were exclusive; the tables are turned now. It is the Nonconformist sects of all descriptions who are ready to sink minor differences for common action for the common good. It is the Catholic and National Church which now claims to be the 'little garden walled around,' 'chosen and made peculiar ground.'" What has taken place on the subject at Brighton, however, will not be thrown away, for the Anglican Church cannot stand discussions which show her, in spite of all professions, to be narrow and intolerant. We are glad to find the Bishop of EXETER showing another spirit, and agreeing to advise one common chapel at Tavistock, where the Duke of BEDFORD—who probably would not stand two monuments of religious exclusiveness—is providing at his own cost a new cemetery for the inhabitants.

The Revs. R. W. ENRIGHT and S. F. GREEN, two contumacious State Church officials, having deliberately flouted the administration of the law from which they derive their status and emoluments, and in effect denied its supremacy over "priests," Lord PENZANCE promptly took up the challenge, and on Saturday last issued against them a process consequent upon which imprisonment in due time follows as a matter of course. Each of these gentlemen is the holder of a living, the emoluments of which are increased by sums amounting to £100 per annum granted by the Ecclesiastical Commissioners from a fund created under the authority of an Act of Parliament. The "issue joined between the parties" was succinctly enough stated by Lord PENZANCE; these clergymen are "apparently determined to defy the law, and the promoters of the suit are equally determined to enforce it." The *Guardian*, sharing the desire which for the most part dominates the Bishops, for "peace in our time," scolds all the parties by whose activity matters have been brought to this pass, clearly recognising the only practical outcome from the deadlock which is seen to be inevitable. To give unconditional liberty to those thus imprisoned must tend to make the law ridiculous; to incarcerate a large number of others will "prove hardly feasible; to let them alone, and see them ostentatiously parading their disobedience, and gaining adherents daily, is in the event to lose all that is contended for." The writer declines to discuss "a proposal so utterly absurd" as that clerical synods will be legally authorised to make canons and rubrics binding on the laity. "The clergy, if they would try it out, would soon have no laity to try it on." It is evident from utterances at the indignation meeting in St. James's Hall, that the Ritualistic party are anticipating an interposition in their favour to the cry of "Religious Liberty"—a liberty to which the sacerdotal party in power would not even render lip homage. But Protestants know how to discriminate between things that differ, and the letter of Mr. JOHN BRIGHT should teach them that any such hope is destined to prove as fallacious as that which for a time buoyed up their congeners, the members of the French unauthorised congregations. Dr. PUSEY's complaint of the exercise of "an authority constituted without the consent of the Church," and Canon LIDDON's claim for the revival of Church Courts with power to reach both "the conscience" and "the pocket" of those who are brought under their jurisdiction will be read in the light of historic events which have left an impression never to be effaced. But even should the Ritualistic device succeed, and public opinion refuse to "back the State law sufficiently to make it effective," the only alternative, as the *Guardian* declares, "must be that the State will inevitably decline to legislate at all on the subjects in question—in other words, will disestablish the Church."

The Barbadoes *Official Gazette* contains a copy of a Bill by which it is proposed to raise the annual grant from State funds to the Wesleyan Mission in that island from £700 to £1,400, on condition that the mission continues "to provide chapel accommodation in the island, not less than that now provided by them, to keep the chapels referred to in the petition in good order and repair, and to provide ministers, not fewer than seven in number, to serve in the chapels and attend the several ministrations and rites of the Wesleyan Communion." The proposed change is no doubt influenced by a desire to reduce rather than extend the interference of the State in religious affairs, but the whole matter is a scandal, to the removal of which we earnestly hope our Wesleyan friends will apply themselves before the LORD MAYOR renews his motion in the House of Commons for the discontinuance of analogous grants to other religious bodies in the island of Ceylon.



## Correspondence.

## THE DISENDOWMENT QUESTION.

To the Editor of the *Nonconformist and Independent*.

SIR,—I begin to feel that if I continue this correspondence, I shall before long be reduced to the condition of "A Perplexed Parson" myself. His last letter is, I confess, a puzzle to me. I had an idea that the point in relation to which he was troubled was the inconsistency between the action of Nonconformists for the Disendowment of the Established Church, and their disavowal of hostility to the Episcopal Church as a religious system. But it would seem as though in reading my letters this is altogether ignored, and my words are scrutinised with a view of finding in them some opening for fresh controversy. Then your correspondent begins with a criticism on an expression of mine, which is not only captious, but is altogether outside the limits of a discussion that I had supposed to be friendly. Suppose he had made a point against me, and that Nonconformists "had not chosen with their eyes open to trust to the voluntary offerings of their members"—what does that prove as to the motives under the influence of which they are seeking the removal of a great public injustice? If the conditions of self-support be not of their own choice, but forced upon them, there is all the more reason why they should seek to redress the inequality in the treatment of different churches by the State. But their position is one that they have freely accepted, and which nothing would persuade them to alter. "A Perplexed Parson" is evidently possessed with the belief that Dissenters have some large endowments from past generations, and cling to them with jealous tenacity. It is an entire mistake; but if it were true it has no bearing on the subject before us. I have said so distinctly that it seems almost needless to repeat, that we have never proposed to "confiscate" or disturb a single penny that can be fairly claimed as the private property of the Episcopal Church. Nor do the proposals which have been made by the Liberation Society in relation to Disendowment show any disposition to construe that principle in an illiberal sense. I do not, however, refer to them here with the intention of expressing any judgment upon them, but to note only that they do attempt to discriminate between the public and private endowments of the Anglican Church, and that in doing so they prove that they have no desire to press their principles to an extreme point. Of course, those who believe that the whole of the endowments—those which were given to the Roman Catholic Church in anti-Reformation times, as well as those given since the Act of Uniformity—are the private estate of the Church will demur to the justice of taking any part from it. But even that does not interfere with my contention that this is not a discussion about the private property of the Church, and that any reference to the endowments of Dissenters is beside the mark. Whatever the Anglican Church holds by the same tenure as Dissenting churches enjoy the few endowments that have come down to them, no one would desire to alienate. If it can be shown that all its vast revenues are thus held, the Church of England must keep them all. But even if the scheme of the Liberation Society were adopted in full, the Episcopal Church would remain in possession of endowments compared with which those of Dissenting communities would be a mere bagatelle.

It would, as I have said before, be extremely difficult to decide what could properly be regarded as the property of the existing Establishment, and what as the property of the nation. It may be doubted whether Dr. Freeman would be allowed to settle it in the easy fashion which satisfied so many Church defenders. It is to me matter simply for astonishment how a man of the historian's proved abilities could commit himself to assertions so sweeping, and in opposition to which such a mass of testimony can be adduced. If the sole difference between the endowments of the Church of England and those of Dissenting bodies, is "that the endowments of the Church are much greater in extent, and the mass of them much older in date than those of Dissenting bodies"—how does it happen that the State has interfered with the one in a fashion in which it has never ventured to touch the other? Lord Cranbrook, in a recent speech at Leeds, said, "These endowments are not the endowments of the Church at large, but the endowments of the parishes. For instance, what you have in Leeds, belongs to Leeds, and was intended for Leeds; and to take it away and give it for the benefit of people generally, would be a wrong—a wrong not only to the clergy of Leeds, for they pass away and perish, but to the people of Leeds, and it would be the people of Leeds who would be robbed." Nothing could be more true, if the theory of the private origin of the endowments were accepted. But if it be true, the wrong Lord Cranbrook deprecates has already been extensively perpetrated. It may not be the people of Leeds who have been robbed, but the people in other parts of the country have been thus plundered. His lordship must have forgotten that there has been an Ecclesiastical Commission in exist-

ence for years, and that one great part of its work has been to carry on what, on Lord Cranbrook's principle, is nothing less than wholesale robbery. But it is not only in the mode of distribution that the State has dealt with these endowments. There are numbers of them to which was attached the distinct condition that masses should be said for the souls of the dying. But if any clergyman should attempt to fulfil this condition to-day, he would expose himself to the penalties of the law. Why? Simply because Parliament has so determined. Mr. Pelham Dale is at this moment suffering because he holds that he is required to submit to an ordinance of the State, which crosses his idea of the duty he owes to the Church; and he is told that he would be free to follow out his own views except within the National Church. His case is a very hard one, if the National Church owes nothing to the State, which, nevertheless, presumes to interfere with its management in a way which the humblest sect of Dissenters would not tolerate. Why the Church should submit to this degradation it is certainly hard to understand.

I have said so much on this point, not because I mean to enter into a full discussion of the origin of endowments, but only that I may defend myself against the suggestion (not a very generous or friendly one), that in seeking Disendowment, I seemed to be yielding to a political necessity accompanied by the taunt that my reply "would at once lift the question out of the region of practical morality." It is hard to put a case so as to meet the views of those who can read such a meaning into an argument which, on the face of it, is plain enough. Had I given any reason to suppose that I did not believe in the absolute justice of recovering for the use of the nation property which is now enjoyed by a section of it only, I should be open to such a reproach. But the position I have taken throughout is that Disendowment was a matter of right. The point of my argument was really this: Even if Nonconformists were not disposed to insist upon this right, they have no option in the matter. The question is not between rival Churches, but one on which the nation has to decide, and no sane politician would allow a Church to possess a great national estate without being under national control. It provokes a smile to be told that "this is a question between earnest Christians discussing practical duty to our neighbour, filled with anxiety that nothing shall weaken the spiritual force of our religion." We may argue between ourselves, and endeavour to satisfy each other as to the justice and charity of our motives, but it is the nation, through its Legislature, which must settle this question. Nothing to me is more clear than this—that we, as Nonconformists, must submit to that condition of inequality which a State Church creates, and must, further, be parties to the interference of Parliament with the affairs of the Kingdom of Christ and all the wrongs it entails, or we must seek Disendowment as well as Disestablishment. If I could believe that any wrong would be done by Disendowment, I would rather bear the injustice which—in common with all Nonconformists—I suffer, than be a party to inflict injustice on others. Strange to say, after throwing out the suggestion, your correspondent in the next paragraph admits that it cannot be sustained. Why, then, should it have been made?

But it may be asked, How about weakening the spiritual force of the Church. "A Perplexed Parson" sums up his case in a short paragraph, in which everything is made to rest upon the one assertion that "Loss of money may diminish Church agencies, and this means the 'weakening of the spiritual force of Episcopalianism,' a result the Congregational Union 'would deeply regret.'" There is exactly this point of difference between us. Money may be obtained by a sacrifice of spiritual independence and the introduction into the Church of elements that can only enfeeble and corrupt. The last lesson which I should learn from Church history is that money was directly or indirectly an element of spiritual force. I will not repeat what I said in my last as to the cost at which these endowments are held at present. If your correspondent holds to the belief that it is better to accept all the ills—the establishment of a secular supremacy within the Church, the appointment of Bishops by the Ministers of the Crown, that is, by the representatives of a Parliament in which is a large section who have not even a nominal connection with the Church they govern, the scandals of the system of Patronage, and the check which is held upon all Church reform and extension out of considerations of State policy, it is useless to prolong this controversy. Even so, I must ask him to give me credit for conscientiousness in the contrary opinion. I believe the money held on such conditions is a curse, and not a blessing to a Church, and that they are its truest friends who would free it from such entanglement. I am not an Episcopalian, but I am not so bigoted as to believe that the country does not need an Episcopal Church, or to desire that its efficiency for the promotion of Evangelical truth should be weakened. It may be that my faith in the power of Christian love and zeal makes me too sanguine, but I honestly avow

my belief that Disendowment would be followed by a development of the energy of the Episcopal Church, which would astonish its friends, and if Christ were glorified I should rejoice.

You have sent me the contribution of an "Oxford Clergyman" to this discussion. I fail to see that it needs reply. It belongs to a style of controversy in which I have no desire to meddle. The retailing of small gossip about our separate churches is a mode of warfare that may be employed on both sides, but to me it does not seem very satisfactory. I, at all events, am not careful to rebut the charge that Dissenting ministers prepare carefully for their pulpits; but I hope, for the sake of the Anglican clergy, it is not true, as their representative suggests, that they would not rebuke sin if their endowment did not render them independent of the people. The suggestion that Dissenting ministers are thus unfaithful is a mere slander that reflects only discredit upon those who use it as a weapon of attack. It is not thus that a great controversy is to be decided.

With the pressure of other engagements which are specially heavy just now, I cannot undertake to continue a correspondence *ad infinitum*, and unless some new points, relevant to the original issue, are raised, I must decline to pursue it further.

Yours, J. GUINNESS ROGERS.

## DISESTABLISHMENT AND DISENDOWMENT.

To the Editor of the *Nonconformist and Independent*.

SIR,—Will you allow a clergyman of the Established Church, and a regular reader of your paper, just to mention a few reasons why the Church should not be disestablished and disendowed.

And first, let me say that I approve of the Burials Act, and before that Act was passed I voted at my rural-decanal chapter in favour of the Bill. The only fault I have to find with it is that it does not go far enough. I think that all the burial-grounds throughout the kingdom should have been included within its operation. Why should not the Nonconformist grounds be open to everybody? Let me state a case in point. Some little time ago the friends of a deceased Roman Catholic wished to inter him by the side of his deceased wife, who was a Quaker, in the Friends' burial-ground, with Roman Catholic rites, and asked that body to permit this to be done. The Friends assented to the corpse being interred in their ground, but said that the burial must take place in accordance with Quaker ritual; they could not permit any interment to take place in their ground with any other order of service than their own. Now surely this was hard! Why should not a Roman Catholic priest have been allowed to bury that corpse with his own form of service in the Quaker burial-ground? I think the Nonconformists should bring their private burial-grounds within the scope of the Act, in all equity!

With reference to Disestablishment and Disendowment, I think it is inexpedient for these reasons:—

1. It would be bad for the poor. Commonly, whenever a poor person is in want, he rushes off straight to the Church minister, and seldom fails in obtaining relief. I believe that the clergy are exceedingly kind to the poor, be they Church, Nonconformists, or Indifferentists. If the Church were disestablished, they could not afford to do this any longer; they would not have the means, though they might have the desire, to do it. And so the poor would suffer.

2. It would be bad for the missionary and other charitable societies supported by the Church. What enormous sums are annually expended on countless societies through the liberality of Churchmen! It would be difficult to name a tithe of these societies, but the S.P.C.K., S.P.G., C.M.S., C.P.A.S., A.C.S., &c., &c., are well known to all as doing vast good. I believe that all these societies would greatly suffer from Disestablishment, for the money which is now expended on them would be wanted for the support of the Church and clergy at home. And so Christ's work would be greatly hindered.

3. I fear that infidelity and indifferentism would be the real gainers by Disestablishment. Now, the Church clergy (personally, and with a staff of Scripture readers, Bible-women, and district visitors) usually visit all who live in their parishes, whether Church, Nonconformists, or no religion at all; they go regularly from house to house, reading the Scriptures, and praying with the people, and striving to win their souls to Christ, no matter by what name they may be called. And I believe that more souls are converted to God through house-to-house visitation than through preaching from the pulpit.

The Nonconformist ministers are generally but poor visitors. They seldom visit any besides church members—i.e., converted people; and these only once a year. House-to-house visitation is unknown to them. A Wesleyan told me the other day that his minister had only visited him once in twelve years! Those unconverted persons, who attend the Nonconformist chapels, but are not "members," are commonly utterly neglected; they probably only hear the Gospel from the Church clergy, Sundays, of course, excepted. The reason why Nonconformist ministers are such bad visitors is clear—their bread depends upon their sermons, and consequently, they spend their whole days in study and pulpit preparation.

Now, if the Church were disestablished, the clergy would have to spend more time over their sermons than they commonly do now, if they wished to remain in their cures. The probability is that they would curtail their visiting, dropping the house-to-house visitation, and only looking after Churchmen. The effect would be a vast increase of infidelity and in-



differentism, owing to the Gospel not being brought before the masses.

4. I have often been told by Nonconformists that their ministers try to preach to please their congregations. They are afraid of speaking plainly about common sins, &c., for fear of giving offence to their people; and so they preach doctrine rather than practice, lest they should be turned out of their ministries. The Church clergy are now under no such fear; and, consequently, are not afraid of speaking plainly about such sins as drunkenness, love of money or pleasure, mere formalism, love of dress, worldliness, &c. But if their incomes depended solely on their congregations, I fear they would rather preach so as to please the ears of their people.

5. There are many country parishes where the people are so poor that they could not themselves support a resident minister. How, then, could the spiritual wants of these people be met? Would they not probably lapse into indifference and infidelity?

I am, Sir, your obedient servant,

AN OXFORD CLERGYMAN.

Oxford, Nov. 15, 1880.

#### VACANT FARMS AND DISSENTING TENANTS.

To the Editor of the Nonconformist and Independent.

SIR,—My former letter on the above subject, which you courteously inserted, I compressed, for the sake of brevity, into as small a space as possible. I simply gave you the results of my own experience and observation within a radius of a few miles. May I add thereto some extracts written by persons totally unconnected with the provinces, that your readers may judge how closely they tally with my own statements and belief.

The first is from a "leader" in a back number of a widely circulated "Manchester Journal":—"There are scores of Tory landlords who will not if they know it (and they take good care to know it) allow a Dissenter to occupy a farm. As soon as the applications are sent in, the agent makes careful but cautious inquiries into the political and religious antecedents of the applicants, and those who have been found to frequent a Dissenting chapel are struck off the list. If a tenant gets dissatisfied with the vicar or the church, or gives encouragement to a local preacher, he is a marked man, and will be got rid of on some pretext when circumstances favour." Now let me give you a quotation from an "American Journal," written by a gifted and cultivated lady in Massachusetts, who had been in England assisting in an Evangelising Mission. The article is entitled, "English Homes and English Christians." "The gentleman at whose house I have stayed for a short time in the 'Midlands,' was a man of cultivation and intelligence. Being the largest occupier in the neighbourhood, he ought, according to the established order of things, to have been a 'pillar of the church,' i.e., the parish church. Many deficiencies in a moral point of view would have been overlooked had he been seen each Sunday in his pew, if only to sleep there, and had paid due homage to the clergyman; but a heretic, a Dissenter, is, in the eyes of a sound country parson, a more hopeless case than a drunkard or a debauchee if he only comes to church. My host was a man of unblemished moral character; and possessed, as I have said, great intellectuality of mind; but he was a Nonconformist; therefore, to be a guest at his house, was to be at the antipodes of the vicarage, and a pariah from so-called good society." Take another extract from a most searching and trenchant contribution in an English periodical, entitled "Free Churchmen and Ecclesiastical Reform." "In professional life success is well nigh impossible unless you are a Churchman, or if the grosser form of success is possible in other conditions, social recognition is absolutely impossible. A man sacrifices 'society' in nearly every case by becoming a Dissenter. The cold shoulder and black looks of the gentlemen; the civil sneer of the curate; the solemn suspicion of the dowager and the devotee are the certain penalties of secession." In England it is not unusual in the prospect of any national calamity, or commercial crisis, or protracted rural depression, to issue a "Commission of Inquiry," to ascertain if possible the origin and extent of the evil; and devise means for its removal. Was it never deemed worth a passing inquiry why numerically the most important half of the Protestant-worshipping population of this country should be systematically ignored and unrecognised by the other half?

If the result of a careful and diligent scrutiny had shown that our gaoles and convict establishments were peopled principally by members or adherents of the seceding churches, a powerful argument, and an almost sufficient excuse, would have been grounded for so wonderful an estrangement on the part of Churchmen. But if the very converse of this were proved;—if casting aside our criminals and our utterly depraved and profligate, it was found, amid our rural population and working classes, that the moment a man becomes grave, thoughtful, serious, religious, he is sure to be in connection with the Wesleyan, Primitive, Baptist, or Congregational churches, one might naturally assume that some favourable influence for good and some strong expressing or controlling elements for averting or eradicating evil, was constantly and largely at work, in the churches and amongst the congregations so much despised.

Take the thoughtless, the Sabbath-breakers, the depraved, the Sunday tipplers amongst our village adults, and you will not find one connected with the seceding bodies. They are men and women who have been christened, taught the Church catechism, confirmed, &c., and, in short have fulfilled or submitted to every formulary and rite to entitle them to the name and privileges of Church-people. Proceed upward in the social scale. There are men to be found, not in units, but in scores, who are held to be respectable, and creditable, and esteemed members of society. If Churchmen they may and do partake and share largely in worldly pleasures and amusements, and oftentimes in more than doubtful pursuits, without a word of rebuke or counsel or admonition from the clergy or the churches. Nay, not a few of the clergy themselves indulge openly in similar pursuits, which, if followed by members of our Nonconforming churches, would at once ensure scrutiny, and possibly exclusion.

Pray allow me space to give one more illustration of the truth of my remarks. A gentleman, a Churchman, was deploring to me the immense amount of evil in a large neighbouring town entailed by the annual races held there. He said the town in the race week was a perfect pandemonium, and that more harm was done at that time than the effects of the clergy could efface in a year. I asked, "How many attend the races?" and he

answered, "About 260,000." I said, "Of what are they composed?" He saw the drift of my question, and was silent. I said, "I will give you 5 per cent.—13,000 for vagabonds, pickpockets, and villains of every kind, and 5 per cent. more—26,000 in all for—Pagans, Mahomedans, Turks, Infidels, Jews, &c., &c. Deduct this from the sum total, and you still have 234,000 of 'respectables.' If you ask them singly, 'To what denomination do you belong?' and they were bound to answer truthfully, they would aver 'to the Church of England.'" My friend said, "Prove your assertion." I replied, "Take your own district, fifty people known to you most likely attend the races from your own parish. Is there a solitary Wesleyan, or Primitive, or Baptist amongst the number? To your certain knowledge are not the whole of the 50 by profession and virtually Church people? And is it not a fact, that one gentleman in your village received the 'communion' at the hands of your vicar on the Sunday, knowing full well that he had arranged to spend four days of the ensuing week at the races you so much denounce." My friend did not strengthen his case by saying that he knew many good Church people who did not attend the races. I could only answer or ask, "Why does the Church supply those who do?" I remember passing very early in the morning through a toll-bar on the verge of the race-course the day after the carnival was over. The toll-taker was a Baptist. I asked, "How many people have passed through your gate the last four days for the races?" He said, "Thousands upon thousands." I said, "Had you any Baptists?" He replied, "I really do not know, sir, but I fear I had no Christians." I am, Sir, yours truly,

ONE OF YOUR OLDEST SUBSCRIBERS.

#### THE PECUNIARY ASPECT OF MORAL AND RELIGIOUS QUESTIONS.

To the Editor of the Nonconformist and Independent.

SIR,—In your able leader of last week on "The Aggressive Power of Congregationalism," you quoted, with disapproval, the following sentence from your report of my remarks at the recent London Union Conference:—"All moral and religious questions reduce themselves, sooner or later, to money questions." But you unwittingly misconstrued those words. The report in which they occurred was rather fragmentary, but I am sure there was nothing in the speech at variance with the spirit and argument of your leader. I accept everything you say, and the words quoted too.

Almost your next sentence after the quotation is this:—"It certainly was not money power which secured the triumphs of the early Methodism." This is said as if it were the contrary of the position I had taken up in the words—"all moral and religious questions reduce themselves, sooner or later, to money questions." But you and myself are quite at one, as, with your kindness, I will try to show.

I did not for one moment say that "money" was the source or of the essence of spiritual power, for Christ and His disciples were poor. What I did say was, in effect, that where there was spiritual power there would be a marked consecration of material good to spiritual ends. The biography of Wesley is a sufficient proof that this was so in "the early Methodism." Money could never have created a Wesley, but a Wesley, being created, faced the money question and solved it, not only by making spiritual interests of more account than pecuniary interests, but by making the latter subserve the former. The moral and religious question reappeared for Wesley—as for every spiritual man it must reappear—as a money question. How he dealt with it, his sermon on "The Use of Money" shows.

After the baptism of fire, the baptized hears it whispered to him in the wilderness, "All these things will I give Thee, if Thou wilt fall down and worship me." And surely this is the order of spiritual experience for every one. The spiritual question precipitates another question, that of the use of our powers and possessions—is it to be spiritual or selfish? For the disciple who has surrendered himself, the answer is ready: "Man shall not live by bread alone." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Christ not only tells us in what words to address the Father, but also in what words to answer the seductive social power which tempts Christians to make an unspiritual use of their possessions and starve their missionary societies.

My meaning may be gathered in this way. The education of London children was once a moral question. It has reappeared as a rate of 7d. in the pound. The moral principle has to be applied, and a money question is upon us at once. If we like gardening, we must pay for a spade. We decided that slavery in British colonies had become intolerable. That emotion cost us millions. The moral question reappeared in its inevitable secular shape, and money was once more lifted into the realm of spirit by being made the instrument of a moral purpose.

Chalmers and his friends decide the religious question of the State intrusion of ministers. Conscience forces them on, and the question soon becomes one of outward interests, of mansees and salaries. They impoverish themselves, and are saved. The Cavaliers believed that Charles I. reigned by divine right, and they melted down their plate and jewels, and showed their faith by their works at Naseby and elsewhere. It is so, not only when good is done, but when evil is repented of and put an end to. In America, abolition principles brought on questions of war, taxation, debt, bloodshed. The inner life of the nation being changed, the outward life had to conform by sacrifice to the vital change within. The moral question of the Afghan war reappears in a bill of £30,000,000.

In the Church of Christ it is just the same. Her heart yearns to bring lost Africa and India to the Saviour, but she has hardly risen from her knees before a bill of expenses is put into her hand, which she will be able to meet only in proportion to the faith and spirituality of her members. All the eloquence of Exeter Hall has to be condensed into a balance sheet.

So in home work. London wants new churches. Camberwell has 20,000 people without a place of worship, and Queen's-park, Harrow-road, soon will have. The religious question of preaching the Gospel, the religious sentiment breathed in the words,

"Fly abroad, thou mighty Gospel!"

now takes financial shape. Of course, money cannot save souls, or itself preach. But the gift of money provides a place where souls may be converted. Even Sunday-schools cannot be carried on in the open air.

What I said at the meeting was, that I feared Christian

people were exhausting themselves by social expenditure, in furniture, in ridiculously costly dress, in houses, in parties, in trinkets. I still fear it. I hold that it was no more the duty of Mr. Coombe and Mr. Hartland, of Mr. Dodgson, Mr. Thompson, Mr. Cockin, and Dr. Mullens to give themselves to Christ's work, than it is the duty of ministers, deacons, and seatholders at home to make spiritual interests the dominant interests of their daily life. When they are so, our aggressive work will be in a very different position. The £30,000 of the Church-Aid Society will become a very different figure. The religious question must reduce itself at last to a money question. It is not that money is a condition of spiritual power, but that the generous use of money for God's work is a criterion of spiritual power. The Saviour did not save the world by money power, but because He was the Saviour, "He emptied Himself." The Church is not made mighty by the wealth of its members; such wealth may paralyse it. But if the Church consists of spiritual people, their wealth will be offered on the same Altar where their hearts are laid.

Yours, &c.,

J. HIRST HOLLOWELL.

#### NONCONFORMISTS AND THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—Will you allow me to say a few words on the subject of registration of marriages, now being discussed in your columns? No impartial person possessed of experience on this subject could approve of any extension of the principle of constituting ministers of religion, registrars of marriages *ex officio*. Clearly the interests to be promoted by this would be the interests of a class as opposed to those of the public. The interest of the public is, that marriages shall be registered correctly, and that persons wishing to refer to the record of any marriage may have the certainty of being able to do so speedily and conveniently.

It is hardly disputed that the manner in which Church of England ministers register marriages, is the reverse of correct; and what grounds are there for expecting greater accuracy from Nonconformists, whether Protestant or Catholic? I have just indexed a Church marriage-book (500 entries). I have, without any minute examination, observed upwards of a score of entries containing flagrant blunders. The greatest vexation and trouble and no small expense result in after years from these mistakes, which are substantially confined to church registers.

It is not much to the purpose to make accusations of neglect or unpunctuality on the part of registrars. Speaking from my own experience, instances of this are rare, and the registrar is far more sinned against than sinning; but the point is that he can be dismissed, or otherwise made to suffer for his default, while the Church clergy are now practically irresponsible in this matter. Nor is it conceivable that a Catholic priest or a Nonconformist clergyman would be dismissed from his *ex officio* appointment of registrar, or made responsible at all, for any amount of mere unfitness or negligence.

These proposals are altogether of a retrograde character, and the reform wanted is in the opposite direction; that is to say, the duty of registration should not be entrusted, as a matter of *ex officio* right, to ecclesiastics of any denomination.

A concise but clear exposition of the Scotch and Irish systems will be found in Mr. Hammick's Law of Marriage. If the object of a law of registration is (as surely it must be) to secure a correct public record and also a public index comprehending (without exception) every marriage solemnized, the laws under which those systems are administered must lamentably fail of their purpose.

I remain, Sir, your obedient servant,

THE SUPERINTENDENT REGISTRAR OF ONE OF THE PRINCIPAL DISTRICTS IN ENGLAND.  
November 20, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—Why burden either clergymen of the Church of England or Nonconformist ministers with the keeping of registers, or inconvenience them by the attendance of a Registrar?

Having resided for many years on the Continent, I have had frequent opportunities of being present at weddings of Protestants and of Roman Catholics. All has gone off smoothly and pleasantly. The first step to be taken by persons wishing to be married is to give notice at the Town Hall of their intention. This notice is accompanied by certain documents required by the law. After the legal time of notice has expired, the bride and bridegroom, attended by their witnesses, proceed to the Town Hall, make a further declaration before the burgomaster or his deputy, who thereon, "In the name of the law, declares them to be husband and wife." The wedding party then drive to the church or chapel they prefer, or to their own house, as they please. The law taking no cognisance of the religious part of the ceremony; it can be performed wherever it is most agreeable to the newly-married couple.

Yours,

W. P. TIDY.  
Camberwell, November 23, 1880.

#### THE GROWTH OF SCEPTICISM AND DEFECTIVE PREACHING.

To the Editor of the Nonconformist and Independent.

SIR,—After reading the very vigorous and able letter of Mr. Ford on the serious defects in the preaching of the present day, I think every one of your readers must have been disappointed at the only remedies he proposes in your last issue. Clearly it is much easier to point out an evil than to suggest a cure. "Get better men;" "Make all our preachers, not one or two, able ministers of the New Testament;" "Get rid of the notion that weak instruments will do for God's work." But who, I would ask, does not say Amen to this, without being brought much nearer the mark? Which of our churches would accept a feeble preacher if they could get a vigorous one; and would not our College Committees rejoice greatly if their halls were crowded with first-class men. But further, Mr. Ford has only the old remedies to propose of "prayer;" the "use of all proper means to find these men." Not that I would disparage such means; but, I would ask, are the present race of preachers to be left in their state of feebleness, and our congregations to the influence of "defective preaching, and growing scepticism" until they be found? Surely this is a poor Gospel to proclaim to the men of the present generation.

The fact is Mr. Ford has fallen into a common error. Whenever there is anything wrong in our churches, a certain



class of people always blame the minister. There may be a lack of power in the ministry, but may that not be an effect rather than a cause? Is there not an equally great lack of spiritual power in our Churches? Do not the spiritual influences that rise from the congregation often tend to deaden the spiritual life, even of an earnest minister? "Like priest, like people," is true in more respects than one, and it is almost impossible for a minister to live for long much above the average Christian life of his people. Either he must raise them, or they will bring him down. It was by "the mutual faith of you and me" that the Apostle Paul hoped to "impart some spiritual gift" to the Romans.

This, I am persuaded, is a truth far too much overlooked. If the Church of Christ is to become a commanding power in the nineteenth century, it can only be so by a new spirit of consecration pervading the people. Get new ministers, and you only get men after all, but get a new spirit into the Church, and it will inspire the old men with a Divine ardour. Thank God, our Christianity has not become so effete a thing, that it can be talked of as it was in Butler's time, and yet the vigorous Christianity of the age of Wesley and Whitfield swept away the rampant infidelity, notwithstanding its pride and boastfulness. We need not I, am sure, be ashamed of our ministers. There is a fair amount of intellectual vigour and manliness among them, and a spiritual power that is telling upon the age; but that this last needs to be intensified, both among ministers and people, is a fact that but few will doubt. And when we cease to recriminate one upon another, and learn to humble ourselves before God for our mutual failures, then, without doubt, shall we rise with renewed vigour to fight the battles of the age, and, as our fathers did, to come out of them "more than conquerors."

I am, Sir, yours truly,

J. SCOTT JAMES.

Stratford-on-Avon, November 20.

#### MODERN NONCONFORMITY.

To the Editor of the *Nonconformist and Independent*.

SIR,—In reading the unusually interesting correspondence of your last two numbers, I was most impressed with the thoughtful letters signed "Charles Ford." It is, I think, of immense importance that there should be such a journal as the *Nonconformist and Independent* in which earnest men may unbosom themselves from time to time. I trust your columns will be increasingly set apart to this sphere of Christian service, so that your paper may be to the Free Churches what the *Guardian* is to the State Church—the arena whereon valiant contests for the truth may be fearlessly fought. I am sure such an organ must soon become a necessity in every Nonconformist family, and I hope, if I may be allowed the suggestion, that some special efforts may be put forth to ensure its presence in all our homes. The intense earthliness—not to use a stronger designation—of our great dailies, renders it increasingly important that high-toned journals, such as the *Nonconformist and Independent*, should be vigorously sustained. It is useless inveighing against the spirit of the secular press—it lives to please, and must please to live. What we have to do is to see that those papers whose aims are beyond *à la d.* considerations are well supported. I have often thought when in travelling through the country I have come upon a poor country parson, or village missionary, to whom a copy of the *Nonconformist and Independent* had been sent by some well-to-do Nonconformist who has had the Christian grace and thoughtfulness thus to invest a few guineas yearly, how well it would be if every village missionary and hard working and hard living country minister were thus provided with intellectual sustenance and sound political guidance. Newspaper-satiated city men little think how much is made of a good weekly paper by dwellers in remote districts. It is their "guide, philosopher, and friend." I have ever found that where a regular reader of the *Nonconformist and Independent* is in a position of influence in a neighbourhood, a good, sound, moral, and political atmosphere prevails. The namby-pamby districts where dissenting Tories are found are usually places where the religious guides rather obtrusively assure you that they "never see the paper."

Returning from this digression to Mr. Ford's letter, he will, I hope, forgive me if I take exception somewhat to his gloomy views of modern Nonconformity. I have during the last twelve months enjoyed exceptional opportunities of observing the working of our churches, and the result has been a feeling of profound thankfulness for the improved tone and increased activity almost everywhere. The sleepy, verbose official, who used too frequently to be found doing duty as an Independent or Baptist minister, is superseded by an earnest, wide-awake Christian reformer, whose whole soul kindles at the name of Gladstone, and who has no idea of giving in to the powers of evil. I am persuaded that Mr. Ford's lament over a changed style of preaching is uncalled for. Never, in my judgment, were our religious services more generally interesting, and when I contrast them with the sadly-dreary experiences of my youth, when rich and portly old gentlemen, saturated through and through with tobacco-smoke, prosed away in the pulpit by the half-hour on the eternal purposes of God, and the exceeding narrowness of the way of salvation, I quite envy the youth of modern Nonconformity their improved circumstances. I was much struck with this on a recent Sunday morning. It was a miserable day as regards the weather, and as I wended my way to the noble pile of buildings known as Tollington-park Congregational Church, I expected to find the huge building half empty. To my surprise, however, it was well filled, and before the service was over I learnt the secret of the steady attendance. The whole service was most admirable. A modern ministry, capital singing, most courteous officials, there really seemed nothing left to desire. What interested me most was the rapt attention of the young people during the discourse. The subject was one which Mr. Ford objects to—an incident in the life of our Lord. Every lad's face was turned to the pulpit, and I doubt if there were six boys or girls in the place who would not rather have been there than at home. The moral seems hardly to point in the direction of Mr. Ford's aspirations. Possibly, however, I may have misapprehended his positions.

One word in conclusion. It is useless looking backward in our hopes of reform. Taken as a whole, the new is infinitely better than the old. Man for man, Church members of to-day are twice as good for all practical purposes as they were a quarter or half a century back. We may, perhaps, be less devotional, and the press of life may leave us less time for poring over the sacred records, but we bestow twice as much thought and endeavour on the work for which Christ died—the good of man.

A. C.

#### ST. THOMAS'S-SQUARE, HACKNEY.

To the Editor of the *Nonconformist and Independent*.

SIR,—The orators of Congregational freedom will be glad of these facts. I have been educated at great cost of means, time, energy, and weariness for the Congregational ministry. I left bright academic prospects to obey the heavenlier vision eight years ago. I settled in Yorkshire in 1876, and applied in due form for admission to the Congregational Union. By the Bradford District I was rejected on the express ground that I denied the theory of Substitution as explanatory of the Atonement. This was the result of the lay vote. I was in cordial fraternal relations with the ministers of the vicinity. I came to London last January to succeed Mr. Pierson, and pursued my claim to register as a Congregational minister in the Year-book. I hold views recognised in the Union as to Incarnation and Atonement. I am a disciple of Mr. Maurice. I am also minister of a very old Congregational church, which, in the lawful exercise of its Christian freedom and wisdom, has so defined its terms of communion as to throw open the Table of the Lord. (See Year-book, Principle VII.) We cast the entire responsibility on the communicant. So long as his life is outwardly decent, we regard his desire to partake as a sufficiently "credible profession of Christianity" (Principle VI.), for we have no attraction but the cross. The desire is the qualification.

We have no roll of so-called members. We say the system of "voting in" is *ultra hominis vires*, an invasion and a division of the soul's responsibility to God alone in spiritual things. Its principle is at the root of all the haughty horrors of the church's past, and the spiritual arrogance of its present. This protest we take to be true Independency, and our system is a fair experiment within Congregationalism. Yet for this we are insultingly told by Independents that we are no Church, only a Christian society. My application has just been rejected by the London Congregational Union on this ostensible ground.

I ask your kind leave to do two things:—First, to point out that an issue is now raised as to whether the essence of Congregationalism is Congregational autonomy, or a system of co-option degrading the Christian brotherhood to a club. "Voting in" is either a form or a reality. If only a form, however useful practically, it should at least not be pressed. If a reality, are Congregational ministers (on whom the decision mainly rests) prepared to make the awful and priestly claim it entails? If it give more guarantee than we possess, it means either a miraculous spiritual insight, or a repulsive and minute spiritual exposure. It is fatal to the genius of Independency, and goes far to explain the defections to the Church in our better families. And so a growing number of ministers disclaim any such function. They refuse to pass men and women into the fellowship of Christ. They cast the entire responsibility on the communicant; and if the vote is kept, it is only as an empty (and, I add, spiritually mischievous) form to swear by. The point is this. If the decision in my case be final and authoritative, and "voting in" be a real function, these ministers have no more right in organised Congregationalism than Mr. Haweis has in the Established Church.

2nd. I ask leave, now that I have patiently exhausted the forms of a crude and narrow constitution, to assert here briefly, and once for all in Christ's name, who has called me, that I am a Congregational minister in the true sense, and that I am not to be impaired in the right which I have so dearly earned by any ambitious, sectarian, and panic-stricken unionism whatever. I can assume no high indifference to the name I claim. I shall ever serve its true principle. Its creed, so far as it can be guessed, is substantially mine. My best friends are among its best friends, and it glows with my earliest, tenderest, and warmest religious associations. I am now forced, through my Independency, into an isolation which I have not chosen, but struggled almost morbidly to avoid. Might God so bless my service of Him as one day to make sorry—after a godly sort—some, at least, of those who much misled have thus far erred.

It is a shame that I should be forced to this painful assertion of myself. But the chiefest of the apostles has prepared my way. It was in the same vital cause and against the same fatal forces that he became a "fool in glorying." The "folly of my boasting" is theirs who "have compelled me."

I am, &c.,

P. T. FORSYTH, M.A.

St. Thomas's-square Chapel, Hackney.

#### THE JOHN RODGERS FUND.

To the Editor of the *Nonconformist and Independent*.

SIR,—Will you permit me to call the special attention of your readers to the advertisement which appears in this week's issue of your paper, in reference to the John Rodgers Fund. I trust that it will have the effect of inducing many to contribute to it.

Under the most ordinary circumstances the death of such a man as Mr. Rodgers would have been the occasion for commemorating the services he rendered to the cause of education by a testimonial of some kind. By those who knew him, and loved him, he will never be forgotten, nor will the recollection of the work he did ever cease to be an inspiration. But, alas! so few knew what he did—how assiduously, continuously, he laboured, first in laying down the fundamental principles of the Board's system of elementary education; secondly, in the administration of the system. From Monday morning to Friday evening he was daily, almost hourly, engaged in his unpaid toil.

There are, however, special reasons why a fund should be raised to the memory of this good man and devoted public servant. He was not a rich man; he lived with the utmost frugality, and undertook many enterprises in the large voluntary schools connected with his Church, which drew heavily upon his resources. I hope, therefore, it will be generally recognised that the chief duty of those who realise the value of his public services is to take care that provision, more ample than his circumstances allowed him to secure, shall be made for his family.

I am, yours, &c.,

School Board Office.

MARK WILKS.

A ROMAN CATHOLIC CHAPLAIN FOR BIRMINGHAM WORKHOUSE.—At a meeting on Wednesday of the Birmingham Guardians it was resolved, after a long discussion, on the motion of Dr. Barrett, to appoint a Roman Catholic chaplain for the Roman Catholic inmates of the workhouse—453 in number—at a salary of £50 per annum. The resolution was carried by 33 to 15 votes.

#### Literature.

##### LORD BEACONSFIELD'S "ENDYMION."\*

LORD BEACONSFIELD has given us a romance, raised, like a statue, on the pedestal of a commonplace political novel. The two elements do not seem to harmonise well at all points; we have too sudden changes of atmosphere; we are often, as it were, in a cold draught in passing from the one to the other. And this, we say, thinking merely of the literary character of the work. But it is sure to be interesting and much talked of in "society," and this for reasons wholly apart from its literary rank. For one thing, it seeks to revive a very important political period, the thirty years or so following the fall of Canning—a period during which the most momentous questions occupied earnest statesmanship—such as the Corn Laws, and Parliamentary reform. The author is, perhaps, wise with a view to artistic results in not making too much of these questions. What he gained, in a party sense, he would certainly have lost in an artistic one; and, as we have hinted, even as it is he does go too far for complete success, making too much now and then for the Tory side in view of the facts. Oftentimes he is trivial; sometimes he is inefficient. He is dextrous, however, in his way of suggesting distinguished persons, and then in slyly obliterating or overshadowing the marks by which positive identification could be maintained. There are traits in most of his leading political characters, which suggest distinguished men—Lord Roehampton may stand for Lord Palmerston; Job Thornberry, a farmer's son, with independent views, who in the end rises to be a Cabinet Minister, might stand for John Bright, with some traits of Cobden worked in. We may surmise who is meant by Lord Beaumaris, and likewise by Lord Montfort. It is less likely that the leading heroes, Ferrars and Wilton, have an historical counterpart. Lord Beaconsfield's power of working up to a certain point and exciting the sympathies is well seen in his treatment of the career of Ferrars, who, after giving promise of a high career, and becoming a member of the Privy Council, has, with his ambitious wife and his twin children, to retreat into a miserable obscurity in the country, and shorten his weary days by inditing articles for the *Quarterly Review*, while political *quidnuncs* who figure on the stage where he should have shone brilliantly, look at him when for a moment he returns to old scenes, and, wondering, ask of one another who he is, though, as the author avows, he had done their party such signal service—surely by no means a complimentary tribute to the memory or the gratitude of the Tory party.

The main interest of the romantic kind centres in the twin-children of this Mr. Ferrars, who so failed to follow the example of lubricity and dextrous indifference to principle of his compeer, Mr. Wilton, at the outset also introduced to us very effectively. Mr. Ferrars, instead of finding the place he had expected when his party are once more in power, carries home a minor appointment for his son to a clerkship in a Government office, and the appearance of this son—Endymion—gives Lord Beaconsfield ample verge for unconscious irony on his own side and for the sketching he so delights in—of Government clerks and of high class lodging-house keepers, of which Mrs. Rodney and her daughters form surely select specimens. Mr. Vigo, the rich tailor, and the set we are introduced to as surrounding him, are also cleverly done. The decision of Myra, Endymion's sister, after her father's sorrowful death, not to marry young Penruddock, the rector's son, but to devote herself to furthering her brother's career as a public man, is an important matter in the development of the plot, and her good fortune in her choice of a path in life introduces us to another very important circle. She answers an advertisement, and procures the very eligible position of companion to Adriana, the daughter of Mr. Neuchatel, the millionaire—banker at Hainault House (? Baron Rothschild and Gunnersbury); and here she meets many persons of note—Colonel Albert, the Count of Otranto (whom we have met already as one of Mr. Rodney's lodgers, rather captivated as he is by the daughter Imogene, who has a lofty future in store for her!), the Comte de Ferroll (Louis Napoleon), and Prince Florestan (one of the Orleanist Princes); and, above all, Lord Roehampton, who by-and-by marries Myra. Myra proves herself a fit helpmeet for the astute politician; and she does not forget the great purpose of her life—the advancement of her brother, Endymion—a prospect which had, in fact, done something to make her accept a man much her senior. Endymion soon receives a high appointment; is chosen as private secretary by Mr. Wilton, enters Parliament, and becomes a dis-

\*Endymion. By the Author of "Lothair." In Three Volumes. Longmans, Green, and Co.



tinguished politician. Now he is brought into contact with former friends. Some of his first colleagues in Somerset House are in Parliament; his old friend Job Thornberry is a great orator and radical reformer, and the accounts of his contact with these under altered conditions form some of the cleverest sections of the book, though never without a kind of satire on democratic ideas. Finally, Endymion is happily married to a lady whose family connections are fitted to justify the prognostications his sister Myra had given concerning his career and his possibilities; but we do not think it would be fair to reveal that mystery; for the solution of which the readers must go to the volumes themselves. But is it creditable to Tory tactics in the past that the influence of women should be so prominently signalled? What with the busybody, Zenobia, and her intrigues, and the influence of Myra, and so on, it does seem that politics are, after all, the power of the petticoat, particularly with the Tories, on Lord Beaconsfield's confession. Myra tells her brother:—

"You have female friendships, and I approve of them. They are invaluable to youth, and you have been greatly favoured in this respect. They have been a great assistance to you; beware lest they become a hindrance. A few years of such feelings in a woman's life are a blazoned page, and when it is turned she has many other chapters, though they may not be as brilliant or adorned. But these few years in a man's life may be, and in your case certainly would be, the very marrow of his destiny. During the last five or six years, ever since our emancipation, there has been a gradual, but continuous development in your life. All has been preparatory for a position which you have acquired. That position may lead to anything—in your case, I will still believe, to everything—but there must be no faltering. Having crossed the Alps, you must not find a Capua. I speak to you as I have not spoken to you of late, because it was not necessary. But here is an opportunity which must not be lost. I feel half inspired, as when we parted in our misery at Hurstley, and I bade you, poor and obscure, go forth and conquer the world."

Some of the minor incidents are very cleverly managed, notably the picturesque description of the Eglintoun tournament, in which Lord Elcho and Louis Napoleon both took part. Zenobia some of Lord Beaconsfield's readers may be enabled to identify, and also the Lady Berengaria.

The initial conception of Job Thornberry, we have said, may have been taken from Bright or Cobden; but the author soon proceeds to vary it from the original, in a sufficiently fine and distinctive manner. This is the style in which Job delivers himself to Endymion, after both have risen a little in the world:—

"I heard of Miss Myra's marriage; she was a sweet young lady; the gravest person I ever knew—I never knew her smile. I remember they thought her proud, but I always had a fancy for her. Well, she has married a top-sawyer—I believe the ablest of them all, and probably the most unprincipled; though I ought not to say that to you. However, public men are freely spoken of. I wish to heaven you would get him to leave off tinkering those commercial treaties that he is always making such a fuss about."

And yet, immediately afterwards, Job does deliver himself on the disadvantages of Protection in shutting out the breadstuffs of the United States from England in a manner that well suggests Bright or Cobden. And Lord Beaconsfield is right in making Job's renewed intercourse with Endymion fruitful for progress in the latter, even though Endymion does adopt Job's suggestion to go and see Glasgow. This may stand as a good specimen of his lordship's descriptive style—a picture of Mrs. Ferrars entertaining, while yet she was in her glory of wealth and fashion:—

One bright May morning in the Spring that followed the foundation of the Government that was to last for ever, Mrs. Ferrars received the world at a fanciful entertainment in the beautiful grounds of her Wimbledon villa. The day was genial, the scene was flushed with roses, and pink thorns, and brilliant groups, amid bursts of music, clustered and sauntered on the green turf of bowery lawns. Mrs. Ferrars, on a rustic throne, with the wondrous twins in still more wonderful attire, distributed alternate observations of sympathetic gaiety to a Russian Grand Duke and to the serene heir of a German principality. And yet there was really an expression on her countenance of restlessness, not to say anxiety which ill accorded with the dulcet tones and the wreathed smiles which charmed her august companions. Zenobia, the great Zenobia, had not arrived, and the hours were advancing. The Grand Duke played with the beautiful and haughty infants, and the German Prince inquired of Endymion whether he were destined to be one of Her Majesty's guards; but still Zenobia did not come, and Mrs. Ferrars could scarcely conceal her vexation. But there was no real occasion for it. For even at this moment, with avant-courier and outriders and badged postilions on her four horses of race, the lodge-gates were opening for the reception of the great lady, who herself soon appeared in the distance; and Mrs. Ferrars, accompanied by her distinguished guests, immediately rose and advanced to receive the Queen of Fashion. No one appreciated a royal presence more highly than Zenobia. It was her habit to impress upon her noble fellows of both sexes that these relations of intimacy between herself and the royal houses of Europe were not shared by her class. She liked to play the part of a social mediator between the aristocracy and royal houses. A German Serenity was her delight, but a Russian Grand Duke was her embodiment of power and pomp, and sound principles in their most authentic and orthodox form. And yet though she addressed their Highnesses with her usual courtly vivacity, and poured forth inquiries which seemed to indicate the most familiar acquaintance with the latest incidents from Schönbrunn or the Rhine, though she embraced her hostess, and even kissed the

children, the practised eye of Mrs. Ferrars, whose life was a study of Zenobia, detected that her late appearance had been occasioned by an important cause, and, what was more, that Zenobia was anxious to communicate it to her. With feminine tact Mrs. Ferrars moved on with her guests until the occasion offered when she could present some great ladies to the princes; and then dismissing the children on appropriate missions, she was not surprised when Zenobia immediately said: "Thank heaven we are at last alone!"

The portrait of the Earl of Roehampton is so distinctive that it may well be given:—

The Earl of Roehampton was the strongest member of the Government, except, of course, the Premier himself. He was the man from whose combined force and flexibility of character the country had confidence that in all their councils there would be no lack of courage, yet tempered with adroit discretion. Lord Roehampton, though an Englishman, was an Irish peer, and was resolved to remain so, for he fully appreciated the position which united social distinction with the power of a seat in the House of Commons. He was a very ambitious man, and, as it was thought, worldly man, deemed even by many to be unscrupulous, and yet he was romantic. A great favourite in society, and especially with the softer sex, somewhat late in life he had married, suddenly a beautiful woman, who was without fortune, and not a member of the enchanted circle in which he flourished. The union had been successful, for Lord Roehampton was gifted with a sweet temper, and though people said he had no heart, with a winning tenderness of disposition, or at least of manner, which at the same time charmed and soothed. He had been a widower for two years, and the world was of opinion that he ought to marry again, and form this time a becoming alliance. In addition to his many recommendations he had now the inestimable reputation, which no one had ever contemplated for him, of having been a good husband.

Berengaria, Countess of Montfort, was a great friend of Lord Roehampton. She was accustomed to describe herself as "the last of his conquests," and though Lord Roehampton read characters and purposes with a glance, and was too sagacious to be deceived by any one, even by himself, his gratified taste, for he scarcely had vanity, cherished the bright illusion of which he was conscious, and he responded to Lady Montfort half sportively, half seriously, with an air of flattered devotion. Lord Roehampton had inherited an ample estate, and he had generally been in office, for he served his apprenticeship under Perceval and Liverpool, and changed his party just in time to become a member of the Cabinet of 1831.

The following passage on Race is so like a repetition of what Lord Beaconsfield has so often put into the mouth of his favourite characters, that we must be allowed to give it, just to show how consistent he is with himself:—

No man will treat with indifference the principle of race. It is the key of history, and why history is often so confused is that it has been written by men who were ignorant of this principle and all the knowledge it involves. As one who may become a statesman and assist in governing mankind, it is necessary that you should not be insensible to it; whether you encounter its influence in communities or in individuals, its qualities must ever be taken into account. But there is no subject which more requires discriminating knowledge, or where your illustrating principle, if you are not deeply founded, may not chance to turn out a Will-o'-the-wisp. Now this great question of the Latin race, by which M. de Vallombrosa may succeed in disturbing the world—it might be well to inquire where the Latin race is to be found. In the north of Italy, peopled by Germans and named after Germans, or in the south of Italy, swarming with the descendants of Normans and Arabs? Shall we find the Latin race in Spain, stocked by Goths, and Moors, and Jews? Or in France, where there is a great Celtic nation, occasionally mingled with Franks? Now, I do not want to go into the origin of man and nations—I am essentially practical, and only endeavour to comprehend that with which I have personally to deal, and that is sufficiently difficult. In Europe I find three great races with distinct qualities—the Teutons, the Slaves, and the Celts; and their conduct will be influenced by those distinctive qualities. There is another great race which influences the world—the Semites. Certainly, when I was at the Congress of Vienna, I did not believe that the Arabs were more likely to become a conquering race again than the Tartars, and yet it is a question at this moment whether Mehemet Ali, at their head, may not found a new empire in the Mediterranean. The Semites are, unquestionably, a great race, for among the few things in this world which appear to be certain nothing is more sure than that they invented the alphabet. But the Semites now exercise a vast influence over affairs by their smallest though most peculiar family, the Jews. There is no race gifted with so much tenacity, and such skill in organisation. These qualities have given them an unprecedented hold over property and illimitable credit. As you advance in life, and get experience in affairs, the Jews will cross you everywhere. They have long been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century they will claim their share of open government. Well, these are races, men and bodies of men influenced in their conduct by their particular organisation, and which must enter into all the calculations of a statesman. But what do they mean by the Latin race? Language and religion do not make a race—there is only one thing which makes a race, and that is blood.

If there is any lesson in the story it is that extreme positions in politics are disastrous first to the individual and then to society. Mr. Ferrars might have lived successful and happy instead of depressed and poverty-stricken, to die at last by his own hand, had he not been conscientious and determined to realise his principles; and society would have had the benefit of his great powers which were thus only wasted.

Though the book certainly does not have the sparkle, the wealth of epigram, the broad humour of the Tapers and Tadpoles of earlier days, it contains, in a subdued form, Lord Beaconsfield's distinctive characteristics, and must be ranked as one of the most notable and brilliant, if not one of the most inherently valuable, contributions of late years to our fictitious literature.

# DR. RALEIGH'S LAST PUBLISHED SERMONS.\*

THERE are many to whom this volume will come with peculiar fragrance of association. Dr. Raleigh's influence was bound up closely with personal elements, but he was particularly happy oftentimes in conveying hints of them in his writings. The printed page speaks very efficiently for him in many ways. His fine insight, his tenderness, his quick sympathetic approaches to the heart of a subject—these are all to be seen in full measure here. In spite of the fact that some of the Sermons included are unfinished, the volume is very complete in the image it presents of Dr. Raleigh's gifts and character. Nay, it seems to us that it is the more rich and suggestive, inasmuch as we are, through the very incompleteness of some of the Sermons, now and then led closer to the heart of the preacher than might otherwise have been the case. We seem to catch his thought fresh and in its first form, warm with the glow of emotion, while yet it seems to lose little or none of the grace and felicity by which his finished exercises were always distinguished. Of course the volume does not have the kind of completeness that was discerned in the charming volume on "Esther," which we reviewed in these columns immediately after Dr. Raleigh's lamented death, and which furnished an admirable instance of how much Dr. Raleigh, by dint of imagination and fine human instinct, could make out of little; but it is singularly suitable in its mixture of reflection, fine practical wisdom, and lofty aspiration, for a final posthumous gift to us, that "he, being dead, may yet speak."

The first thing that suggests itself to us on a study of these sermons is the peculiar gentleness and calm spirituality which lay at the base of his character, and imparted strength. There is none of the rush and picturesque glamour of Guthrie, panting, as it were, towards its climax; none of the self-conscious and sometimes self-assertive common-sense pertinacity of Binney, through which, by dint of unwearied and intent labour, he laid his points together and took the reason captive; none of the dash and thrill of Dr. Chalmers. Instead, we have a quiet meditateness, suffused with emotion, telling of rare experiences that have at once chastened and spiritualised. Hence the feeling of fine tolerance, of gentle allowance, of a desire to draw rather than to drive. The terrors of the Law and of Mount Sinai withdraw into the background, and the Mount of Olives and Gethsemane move forward and make a garden there, full of sweet flowers and fragrance, though it is a garden with a grave in the midst of it, and all the more of a garden because it is the grave of a Friend and Saviour. This, as we take it, is one of the secrets of Dr. Raleigh's influence. Men in these days, men in cities, engaged in business and vexed with its manifold troubles, need above all things *restful* preaching. In the fact of going to church at all, they signify their wish for edification; that wish, as we believe, will be more satisfied by such preaching as that of Dr. Raleigh than by the kind of preaching which was once far more in fashion than it is now, which appealed rather to the fears and the terrors of men, and sought to bring them under dominion to law as a necessary means to bring them under grace. There is too little of this kind of preaching backed by real intellectual acquirement, by grace of style, subdued fancy, and power of happy illustration. Its "counterfeit presentment" is common enough; but this ever tends to become mawkish, weak, and even hysterical. We believe that Dr. Raleigh's books, and more especially this volume, will have a high use as a testimony to the power of true preaching of this kind, and will remain as excellent models for the preachers of the future. And this the more that, in spite of the ease and literary grace which Dr. Raleigh's sermons invariably displayed, he was most laborious in composition, writing, and re-writing, and permitting nothing to go from him till he had brought it up to what he conceived the highest standard that he could attain to. In this way, we may regard him as the conscientious literary artist, viewing the pulpit as one of the chosen agencies for the edification of men; but never losing sight of the fact that other agencies may also be called into play to reinforce the lessons taught in the pulpit. And in this way, the author, with Dr. Raleigh, brought a new responsibility to the preacher, and the preacher gave new impulse and power to the author. In his last hours, it seems that he directed that a selection should be made from his still unpublished Sermons; and Mrs. Raleigh, on this point, says in her very touching preface to the present volume:—

That a volume of sermons should be published after he was gone was a wish expressed by my husband on the last day of his life. Laying down his earthly work at the

\* The Way to the City and Other Sermons. By the Rev. Dr. Raleigh, D.D., Author of "Quiet Resting Places." S. and C. Black.



Master's bidding, he yet seemed to long wistfully that it should in this way be continued, if only for a little; and the fulfilment of this desire has been to me a very sacred, although sorrowful, pleasure. . . . The Sermons are short, and several are slightly unfinished. The last in the book, on Enoch's walk with God, is so placed because with it my husband closed, all unconsciously, his ministry on earth. The title was suggested by one of the Sermons, and adopted because it describes truly the scope of the volume. "The city" was a frequent and favourite expression with him when he spoke of heaven, and his life-work, carried on with passionate intensity almost to the end, was simply that of winning men to citizenship there.

We can best give our readers an idea of the scope of the volume by presenting a few of what we regard as characteristic passages, specially throwing light on Dr. Raleigh's modes of thinking and speaking. The first shall be a picture in his favourite vein from the beautiful Sermon which opens the volume on Gethsemane:—

All being finished, Jesus went forth with the eleven. It was night. Silence had fallen on the city. In the eastern cities, as we know, the active day begins sooner and ends earlier than with us. Besides, it was now, even in our sense, wearing late; and as they trod the streets—probably not much wider than they are now—towards the eastern gate, they would find few abroad except themselves. As they issued from the gate in the wall, and looked down into the deep, dark ravine that lay before them, the silence would be complete, or broken only by the sound of their descending steps, and, possibly, some whispers of talk among the disciples, as they followed the Master, under some shadows of fear. Moonlight, the light of the full moon, is on the silent hills that "stand round about Jerusalem," and yet the deep ravine that lies before them is, as we have said, comparatively dark; for the hills meet closely, and both Mount Moriah and Mount Olivet are steep. A brook runs through the gorge. Not a perpetual stream—a storm-brook only, or winter-torrent. Over this brook Kedron they have often passed before, and over it they are going to pass again to-night.

And this, from the same Sermon, may form a fitting companion to it, illustrating his reflective style:—

We need not take what some call the hard, legal forensic view of New Testament expressions, or we need not take that view only. We must infuse into them, or, rather, feel that God has infused into them, deep moral meanings. Here, however, one may be allowed to express wonder that some have found so much in the term "forensic," or in the idea which the term conveys, to offend them. Is it not in our courts of law that we aim to reach and express the highest, clearest, simplest justice in the things under consideration? Prejudices, partialities, affections, are all put aside as much as is possible, in order that the wrong may be redressed or the right maintained. Is it not at least probable that in the moral government of the world there will be a method of Divine action resembling this? Must not even what is called the moral meanings of such Scriptures have the vicarious element in them to be of any benefit to us? When He who did no sin, in whose mouth guile was never found, is thus plunged into abyssal depths of anguish only short of despair, He must be dealing with other than personal interests; He must be meeting the sin, the sorrow of a world, and providing the very matter of eternal salvation. Nor can that salvation be less than great—in some measure commensurate with the thought, the power, the love, the suffering of God; and at the same time adopted to the creature who, when cleansed and rectified by this atonement, begins to get back his long-lost dignity and happiness, and, looking up to heaven, can then cry with something of the spirit of the great Sufferer Himself, "Abba Father."

The very characteristic Sermon, titled, "The Strength and Courage needed for Common Life," stands in contrast from that which we have already quoted, may furnish us with an excellent illustration of his practical sagacity and directness:—

The world has a way of seeming to be what it is not. Sometimes the seeming is simple and innocent enough, and deceives no one, because everyone knows that it is a seeming and not a reality. Sometimes it is very deceptive and very hurtful. But all through this region of seeming and show, the principle of a simple honesty is lacking. When one thinks of it, it really is wonderful how much practical falsehood is around us in life. I do not mean in the uttered words of men, but in the things that stand round about us. Stucco on the houses, veneer on the furniture, pinchbeck on the person, imitation this, imitation that; adulteration of articles of food, although, perhaps, in some cases, the food may be really no worse. But why tell the lie? Why have so much more show and make-believe? Would not simplicity be better, not only as being more honest, but as being more beautiful?

One great point of duty with Christians just now, I think, ought to be the endeavour to live simple lives, so as, if possible, to pull back this drifting society of ours towards the simplicity it has lost. By simplicity, of course it is not meant that beauty is to be scorned, and that fair colours are not to be worn, or that social life is to be stripped of its sweet adornments. It is not meant that people in good circumstances are to live as if they were poor; that would be false, not simple. But it is meant that people who are poor ought not to try to seem rich, or anything that they are not, but with simplicity and godly sincerity have their conversation in the world.

The following from the Sermon, "If the Lord Will," may have a special appropriateness at this season of the year:—

Look on, in imagination, to the end of the year. It may be to some a hill of triumph and success, a mount of ascension, up which you may be going all the time. Or it may be a plateau composed of common-place events, along which you will pass pleasantly enough, making progress at least, if not rising higher. Or it may be height and hollow all the way; little hills of difficulty to be climbed, and gentle slopes to be followed into meadows and vales. Or, it may be, an entrance into, and a passing quite through the valley of the shadow of death. Who knows? But this we know, that there is a will of God concerning it all, and that it is as much our wisdom and our advantage, as our duty, to seek it, to bow to it, to make it our own. The more we are

in accord with the will of God, ascertained and understood, the happier and the stronger we shall be. To fall in with that will, in the greatest of all matters, is to have salvation. To repent, believe, love, obey, what is all this but to bring our will into compliance and conformity with His? To fall in with this will in common things, is to have wisdom and order, and peace in our lives.

Sometimes a morsel of criticism is thrown in quite incidentally, which casts a ray of light on great questions, as in the following from the Sermon titled "Certainties":—

If the gospels had been written and published immediately after the day of Pentecost, under the influence of the Spirit then so fully poured out, they would have been the same in substance as they now are; but they must have been in some points less perfectly historical. The Christian religion is nothing if it is not supernatural. But, in our view, it is also nothing if it is not properly historical. It demands acceptance for its great facts, not chiefly because they are supernatural, but because they actually transpired, and may be proved by the same kind of evidence that proves any other events in human history.

And most expressive, perhaps, of all for our purpose is the following on Gentleness from the sermon on "The Unknown Year and the Untrodden Way":—

Gentleness is a good word to put under the shelter of courage, and a good thing to put among the preparations for the unknown year. It is no uncommon thing in preparing for a journey, to include articles which, in fact, are never needed. They are brought home again unused, and sometimes spoiled. Now, an absolute assurance may be given to any one who requires it, that if this moral preparation and pre-requisite for the journey of the year be taken, it will be needed, and it will be used, not alone on rare occasions, but more or less daily all the time. If we are not gentle it will, probably enough, seem to us that there is not much need to be, and that we can best make our way along the unknown road by push and stroke and thunderstone; while, if we are gentle, the occasions for the exercise of the quiet virtue will present themselves very readily; "the bruised reed" will raise itself under our healing hand; "the smoking flax" will flicker beneath our pitying eye. We are not really fitted, in the fullest sense, for the journey of a year unless we are full of tenderness, unless we are full of tears. The children will be around us wherever we are; for, like the daisies, like the sparrows, they are everywhere. The young will be rising into manhood and womanhood, and some of them will be looking Zionwards, and sensitively watching to see if there be any who understand their look, so as to look back and help and welcome them. The sick will be suffering through their weary days and nights, and the poor will be struggling; and those who have seen better days will be coming down the hill in our sight, bearing themselves with dignity as in the former time. Although now the wardrobe is but poorly filled and the table scantily spread, and the sensitive will be shrinking and the miserable will be praying, the hopeless wondering if any help will come to them. What a world to live in! and what need for a pitiful gentleness! Walk softly, then, and have a care! There are things in your house and in your circle of influence more brittle than the ornaments on the mantelpiece; more delicate than the tiniest, greenest frond under the glass case; more tender and more prophetic than the earliest snowdrop of the year.

#### THE AUSTRO-HUNGARIAN MONARCHY.\*

We have connected these books together, as the first explains and supplies what is wanting in the other. The series to which Mr. Kay has contributed this account of Austria is a very valuable and opportune one. The present is an important period in the political condition of Europe. Foreign politics occupy the minds of Englishmen to a larger extent than usual, and to understand foreign politics we must know the internal condition of the countries concerned, and we ought to know the history of their institutions and laws. This Mr. Kay has done in a manner that leaves nothing to be desired except a greater fulness of information occasionally. The conditions of space, however, were fixed for him, and it is astonishing what a mass of facts are brought together in this little volume. His object has been to give not merely a description of the countries which make up the empire, but to show how these heterogeneous elements have been during the last few years compacted together into a constitutional nation. Austria has not yet conciliated the Liberal party in Europe. She is still suspected of only tolerating constitutional government and free institutions. It is true, as Mr. Kay says, that Englishmen when they think of Austria remember her as the tyrant of Lombardy and Venice, of the conspirator against the freedom of neighbouring States, such as Poland, and as the oppressor of Hungary.

But these things (we are told in the preface) have passed away, and changes have taken place that one could scarcely have believed to be possible. Austria now enjoys a constitutional representative Government, with a responsible Ministry; she has free institutions, her citizens, of whatever class or nationality, have equal rights and privileges, and every means are taken to reconcile and unite the different nationalities, and to establish the Government upon its only sure basis—the intelligence, good will, and affection of the people. An enlightened system of national education has been introduced, and wise measures are adopted to develop the industrial resources of the country, and to encourage trade and commerce, by removing restrictions of various kinds, and opening means of communication.

How these changes have been brought about Mr. Kay tells in a few pages; but, to understand them

\* Austria-Hungary. By David Kay. London: Sampson Low and Co.  
Francis Deak, Hungarian Statesman: a Memoir. London: Macmillan and Co.

more thoroughly, and so far as Hungary is concerned, we must turn to the second book—to the life of Francis Deak. This eminent man, who has been fittingly compared to Cavour, born at the beginning of the century, entered upon public life at the time of our own great constitutional reform in 1832. He soon became distinguished as a politician of sound sense, a thoroughly honest Liberal, but without the enthusiasm which characterised some of his countrymen. He was a student of letters, a jurist, and devoted to constitutional Government and faithful to constitutional means of reaching his ends. In these features he was a contrast to the more ardent and brilliant Kossuth, and to the impulsive Count Batthyany. Deak was, during the period just preceding the revolution of 1848, unpopular with such colleagues. He was for creating and maintaining a strong Parliamentary Government; they were for more active measures. "The nation wants agitators—bloodhounds, to be always hanging at the throat of the Government—not reformers," said Batthyany.

During this time Kossuth was the prominent figure, and for the most part Deak was in retirement on his estates. In the spring of 1848, however, on the formation of the first responsible Parliamentary Government of Hungary, in spite of bad health, he left his country residence, and took office as Minister of Justice. The story of the year following is one of the most painful in the annals of modern Europe. The failure of Parliamentary Government was due to the mean fears and despotism of Austria. The Hungarian patriots were faithful to all legal forms, they were self-sacrificing for the sake of their own peasantry, and loyal to the fundamental principle that Hungary was a part of the Austrian Empire. But absolutism at Vienna could not suffer constitutionalism at Buda-Pesth. Like the wolf in the fable which invented reasons to justify itself for killing the lamb, so Austria invented causes of quarrel with Hungary and sought to fix the blame on her Ministers. She was successful in the first, but history is just, and the House of Hapsburg must bear with other political crimes the treachery that destroyed a loyal, patriotic and constitutional Government in Hungary, and the cruelty that followed the invasion of the Russian troops in 1849. The story has been told so often that we need not repeat it. The point of interest for us is the attitude of Deak towards the revolutionary struggle of the Hungarian people, led on by the eloquence of Kossuth and the arms of Georgei. In that struggle he took no part; he had not in him, as his biographer says, the making of a revolutionary leader.

On looking back to this year of war and revolution in connection with the years that followed, the position thus taken up by Francis Deak appears perfectly intelligible; but it is not surprising if at the time the man, who, on whatever grounds, shrank from taking a foremost part in the desperate struggle of his betrayed and injured country to free herself from all connection with the Hapsburg dynasty, should seem to have forfeited all claim to a place amongst the recognised leaders of Hungary.

The sympathies of the Liberal party in this country were so entirely with Kossuth and the revolution that we can well understand that to them Deak's conduct would appear like infidelity to duty. But considering how hopeless the cause of the revolution was, and how great the triumph of constitutionalism is now, it must be regarded as a fortunate thing that Deak did not render himself liable to proscription or exile. He was reserving himself for another time, and he was reserved for higher efforts than those of force. He occupied his talents with the formation of literary societies, agricultural clubs, and such associations as would not excite the suspicions and jealousies of the Government. He kept alive the memories of Magyar traditions, and counselled the people to be hopeful. He himself seems never to have despaired. Perhaps he had reason to believe that the Emperor was superior to his advisers and to his administrative agents in Hungary. It cannot, however, with justice be maintained that the revival and final triumph of constitutional Government were due to Francis Deak. The motive, the power to produce it were furnished by circumstances, and the result was due to necessity which was stronger than any single human will. Happily Deak was there at the moment, ready to take the advantage which Providence had given him, but we know no instance in which the will of the individual, or the foresight of man has had less to do with the development of a national hope than in the case of Hungary. Both Mr. Kay and the biographer of Deak notice the gain which has accrued to Austria from her defeats. The military disasters of 1859 and the loss of Lombardy turned the thoughts of the Emperor and his advisers to the internal condition of the various portions of the Empire. The rupture with Prussia in 1866 compelled Francis Joseph to have recourse to Deak.

Two or three days after the news of the defeat at



Königgrätz, he reached the capital. Deak was summoned to Vienna. Arriving at the palace at midnight, he was ushered into the presence of the Emperor, who was standing pale and troubled at the window. Presently turning round, he said, abruptly, "Well, Deak, what shall I do now?" "Your Majesty," was the prompt reply, "must first make peace, and then give Hungary her rights." "Will the Hungarian Parliament give me men to carry on the war if I give the Constitution at once?" demanded the Emperor. "No," was Deak's answer, thus faithfully representing Hungarian opinion in its repugnance to the war, and the whole scheme of policy that it implied. "Well," said the Emperor, after a pause, "I suppose it must be so." The interview was at an end, and, without seeing any one else, Deak left the capital.

It was not, however, till six months later, 18th February, 1867, that the Royal Rescript was published which restored the constitution of Hungary, and entrusted to Count Andrássy the formation of a responsible Hungarian Ministry. This result was due in a large measure to Count Beust, who, dismissed by the King of Saxony at the instigation of the Prussian Government, had taken service under Francis Joseph.

Mr. Grant Duff has contributed a short preface to this anonymous volume, which is not the least interesting part of it. In a single page he passes in review the statesmen who were contemporaries of Deak. To the character of each he attaches a sentence which may serve as an epitaph or a verdict. But we cannot help reluctantly differing from him when he finds the strongest resemblance to Francis Deak, not in Cavour, but in John Hampden. Deak was a great man and a successful man; but we cannot help feeling that he lacked the greatness which springs from enthusiastic self-abnegation.

#### WILBERFORCE AND MARTYN.\*

UNDER this general title Messrs. Hodder and Stoughton have projected a series of what promise to be very admirable biographies, the first two volumes of which are now published. If the remainder should resemble these there ought to be no doubt of the success of the undertaking. They are just such works as modern times demand; giving large knowledge in brief space and giving it in admirable style.

Dr. Stoughton's memoir of William Wilberforce is a model of what such a work should be. The author is a true biographic artist, who works, if he is to work successfully, with deeply-cut details, but with broad effects. Dr. Stoughton is happy in tracing the early history of Wilberforce and his conversion to an Evangelical life. Wilberforce threw the Evangelical spirit into all his subsequent work. His political life was, from the first, earnest but independent. We have heard something lately of bribery, and are, indeed, reading about it every day. The bribery that existed when Wilberforce entered Parliament is described by the author in the following lively manner:—

The condition of England in this respect, at that time and long afterwards, was scandalous in the extreme. Nomination boroughs were numerous, and seats were bought and sold like articles of commerce, or leased like farms. Advertisements for the sale of such property appeared in newspapers, and the general price in 1768 was about doubled. Dr. Franklin who was in England that year, writing to a friend, remarked, "Four thousand pounds is now the market price for a borough. In short, this whole venal nation is now at market, will be sold for about two millions, and might be bought out of the hands of the present bidder (if he would offer half a million more) by the very devil himself." One borough fetched £9,000. Bribery prevailed, and was encouraged by the Crown, the Ministry, the nobility, and the landholders; and George III. told Lord North, in the year just specified, "As to the immense expense of the general election, it quite surprised me: the sum is at least double of what was expended on any other general election since I came to the throne." Even within my own remembrance, during the first quarter of the present century not only were guineas piled upon the table of a committee-room to which electors were conducted, that they might count out their bribe, and say afterwards nobody had paid them anything; but another practice obtained, which went by the name of *cooping*—that is, one party would lay hold of certain freemen, or forty-shilling freeholders, on the other side, and carry him off to a public-house in the country and *coop* him there in riotous living until they could triumphantly convey him to the polling-booth after the close of the poll, when it was too late for him to vote at all. Such a state of things moved a man of high principle with the strongest indignation; and though Wilberforce could not go as far in the way of reform as he wished, he did go as far as he could. He left the sale of boroughs untouched—indeed, Pitt had excused it as so old a practice, that to endeavour to remove it would be to endanger the fabric of the constitution, and to take out such a large stone might damage the whole wall; so he modestly proposed to purify county elections by providing a general registration of freeholders, and opening the poll at different places at the same time. In fact, he first thought of applying this remedy to Yorkshire alone, but afterwards extended it. Even this tiny bit of improvement, however, could not be effected, and it was defeated, Wilberforce tells us, by a coalition of the King's friends and the Whig aristocracy.

Relatively, of course, the Wilberforce of this period would have been considered a Radical, but Wilberforce was anything but a Radical all round. As Dr. Stoughton points out, he opposed the repeal of the Test and Corporation Acts. We have never looked upon this opposition but with amazement, and we have never seen any adequate explanation of it. These, however, were incidental matters. The great work of Wilberforce's life was his leadership of the Anti-Slavery agitation. This is described by Dr. Stoughton with some fullness, although we could have wished that he had devoted

more space to it. Very pleasant, also, is the sketch of the domestic and social life of the great anti-slavery leader. We are somewhat surprised, however, that the author, in writing this chapter, should not have drawn some materials from the recent life of Bishop Wilberforce. He would there have found that Wilberforce's "large" hospitality was large only in appearance, and that it was carefully planned to produce effect without reality; there, also, he would have found the most exquisite illustrations of Wilberforce's paternal feeling and care.

Canon Bell's "Life of Henry Martyn" strikes us as somewhat lacking in original materials, but possibly this has been an enforced necessity. The author gives us a beautifully tender sketch of this devoted missionary. Well does he say:—

Are not a Brainerd, a Schwartz, a Williams,—all of them martyrs in spirit, and one of them in terrible reality,—deserving a niche in the temple of Fame, and should not their names have a place on the bead-roll which is consecrated to those who are benefactors of mankind?

And Martyn, who, though crowned with the highest honours a university could bestow, and distinguished by talents which attracted the admiration of one of our most celebrated seats of learning,—Martyn, who joyfully abandoned the shades of academic renown for distant lands and a burning climate, devoting every energy of mind and body to the service of the Cross,—shall we not venerate his memory, and give him a foremost place in our honour and regard? As we advance in his story it will be seen that he was endowed with a patience, a fortitude, a humility, a love, a zeal for the Divine glory and the salvation of men, such as has not been often paralleled since the days that apostles trod the earth, and made manifest in every place the savour of the knowledge of Christ Jesus.

The great feature in Martyn's character was his Christian heroism. This is well illustrated by the author, who writes, throughout, with a devout and earnest spirit not a little resembling that of his memorable hero.

#### SCHOOL BOOKS.

*Model Reading Books.* Edited, with notes and introduction, by R. F. CHARLES, M.A., iii. to vi. (London: Relfe Brothers.) These books answer honestly to their title—they are model reading books. Full of interest, they are instructive, not only because of the matter they contain, but also because of the pleasure they are sure to afford the scholar. They are constructed upon a systematic plan, and though adapted to the standards of the Education Code, are free from the inconveniences which so frequently attend that arrangement. They reflect great credit upon the intelligence and educational skill of their editor. The notes which are added at the end of each volume are brief, but suggestive. We can confidently recommend this series to the notice of teachers of both primary and secondary schools.

*The Cambridge Bible for Schools: The First Book of Samuel.* Edited by A. F. KIRKPATRICK, M.A. (University Press.) This is the last instalment of one of the most useful editions of the Bible ever published. Primarily intended for schools it need not be confined to them. Each volume is compact and convenient in form, so that a man may put it into his coat-pocket and refer to its notes during any leisure that may occur to him in business or in travel. The publication of this volume is opportune for many Sunday-school teachers. The examination to be held in some districts soon after Christmas in the books of Samuel render a text-book necessary; and this is exactly what an intelligent teacher may use with safety and profit. It consists of an introduction which contains an analysis and chronology of the book; it discusses the place of the book in the history of the kingdom of God; it describes the life and work of Samuel; chapters are added on the prophetic order, and on Saul and David. The notes are very valuable, whether as explanatory or practical. Longer and additional notes are placed at the end. A map and the usual index are included.

*A Short Bible History for Schools and Families.* By Rev. EDMUND FOWLE. (Relfe Brothers.) Mr. Fowle has divided the course of Bible history from the Creation to the Fall of Jerusalem in A.D. 70 into fourteen periods. These are briefly described, and the leading facts in the lives of the chief persons of the chief periods are added. It will be found useful as a first text-book of the kind.

*The Gospels Harmonised and Arranged in Short Readings.* By Rev. EDMUND FOWLE. (Relfe Brothers.) This is the third edition of a book that some teachers must have found useful. The testimony deserves to be recorded, especially as our judgment is not favourable to it. We would suggest to Mr. Fowle that in future editions he might make a profitable use of Maurice's "Unity of the New Testament." The slight and subtle threads which connect different portions of the Evangelical narrative are very ingeniously brought to light in that work.

*An Elementary Treatise on Geometrical Drawing.* By the Rev. J. H. ROBSON, M.A. (Relfe Brothers.) A thoroughly good text-book. It is clear and simple in its demonstrations. It is progressive and very practical. The examples are numerous.

*A Class-book of Inorganic Chemistry.* By D. MORRIS, B.A. (London: George Philip and Son.) This is a new and enlarged edition of a very useful book for its purpose, which is to furnish students preparing for the more popular and elementary examinations to get up the subject. It will be found useful also to any who have a small laboratory and wish to learn chemistry practically.

*Elementary Classics. Livy: Hannibalian War.* By G. C. MACAULAY, M.A. *Greek Elegiac Poets.* By Rev. H. KYNASTON, M.A. (Macmillan and Co.) We have already called the attention of teachers to this cheap and well-edited series of class-books. The notes are full of information, not only verbal and grammatical, but also in points of history and antiquities.

*The First Four Books of Xenophon's Anabasis.* Edited by WILLIAM W. GOODWIN, Ph.D., and JOHN WILLIAMS WHITE, Ph.D. (Macmillan and Co.) These editors are professors of Greek in the United States. The former is distinguished as a writer of one of the best modern Greek grammars. The notes to this volume are adapted to that grammar, which is a convenience to the scholar, indicating fuller information than can be given in a small class-book of this kind. Every assistance that can be needed is given to the student; a good map is prefixed of the march of the ten thousand, and the type of the text is unusually clear.

*The Latin Primer: Rules Made Easy; or, Elementary Rules for Latin Composition.* By the Rev. EDMUND FOWLE. (Relfe Brothers.) Mr. Fowle's book is certainly an easy one. For a class book, it is unusually so, and leaves nothing for the tutor to explain. For young children it will be found extremely useful; the examples are also well chosen and graduated.

*Aristophanes: The Acharnians.* With Introduction and Notes by W. W. MERRY, M.A. (Oxford: At the Clarendon Press.) We have classed this amongst school-books, as it will probably be used in the higher forms of schools and in colleges; but it is an edition of a quite permanent value. The introduction gives us an interesting account of the play itself, of the occasion of its production, and of its author's more serious purpose for which his pen was the vehicle. Following the text are notes which occasionally paraphrase difficult passages, and always afford grammatical explanations and references. It is a handy and well-printed edition.

*Pliny's Letters. Book III.* Edited by JOHN E. B. MAYOR, M.A. (Macmillan and Co.) This volume consists of 322 pages. Of these, 37 only are occupied with the text of Pliny's Letters. The bulk is made up of notes and a life of Pliny, prefixed by G. H. RANDALL, M.A. The life is well written, and the notes are very full. Every letter is summarised in English, so that there is little difficulty in reading the Latin text for the scholar. If he should want further help, the notes will supply it. They are not merely explanatory, but contain a great number of examples of similar constructions.

*Cambridge Texts with Notes: The Eumenides of Aeschylus.* by F. A. PALEY, M.A. *Cicero: Select Epistles, De Amicitia, De Senectute.* by the late GEORGE LONG. (G. Bell and Sons.) These texts are taken from the "Bibliotheca Classica," and the "Grammar School Classics," and are edited for the use of schools. They are admirable of their kind; more durable than those produced in Germany, almost as cheap, and well edited, with brief but instructive notes. The introductions are valuable for the information they give the young student; but they have an interest for others than scholars; we especially refer to Mr. Paley's preface to the "Eumenides."

#### BRIEF NOTICES.

*A Confidential Agent.* By JAMES PAYN. Three Vols. (Chatto and Windus.) We can have no hesitation in saying that this is Mr. Pavn's best novel. The plot is perfect, the characters admirably distinct, the handling characterised by remarkable firmness. The tale is of the confidential agent of a jeweller who has the custody of Lady Pargiter's diamonds, which are taken out every time that her ladyship desires to wear them, and restored by her the same night to the jeweller's confidential agent. One night the agent does not return with them, and he is missing to his wife and all his friends. The questions are of course, "Did he steal them, and, if so, where is he?" The jeweller half believes Lady Pargiter herself has them. The clue is put into Inspector Brail's hands. Brail is as well drawn a character as Inspector Bucket himself. As time wears on everybody, excepting his young wife and her sister, come to the conviction that Matthew Helston, the agent, is guilty, and many circumstances go to prove it. The situation at this crisis is very admirably given, and one or two scenes are fine specimens of dramatic writing. There is not, however, a character in this work that is not carefully drawn, and the novel has not a dull page in it. But why is there no indication of the name of the artist to whom we are indebted for the most natural illustrations and some of the finest drawing that we have seen for a long time?

*Pictures from Ireland.* By TERENCE MCGRATH. (C. Kegan Paul and Co.) One could hardly obtain a more accurate illustration of Irish character and life than Mr. McGrath has given us in these lively and exceedingly graphic sketches. The writer has large and intimate knowledge, and a keen observation of character. The sketches of the Agitator, the Parish Priest, and the Home Ruler are drawn to the life. In the "True Story of the Irish Famine," Mr. McGrath does not give encouragement for collecting any more special funds for the relief of famine. The last fund seems to have been almost unnecessary, while great abuses attended its distribution.

*The End of a Coil.* By the author of the "Wide, Wide World." (J. Nisbet and Co.) Notwithstanding the late Canon Kingsley's small opinion of "Queechy," the public continue, and will continue, to read the works of its author, as they do those of the author of "Yeast," notwithstanding that some persons deprecated also that work of genius. Of the "End of a Coil," we can only say that, while it is somewhat thinner in texture, perhaps, than some previous books by the same writer, it will be found to be very readable, and that to teetotallers it will be especially welcome. But why do American tale-writers deluge us so frequently with travellers' descriptions of Rome and Sorrento? We are getting rather tired of them.

*Caught in a Trap, a Tale of France in 1802.* By ESME STEWART. (Marcus Ward and Co.) The author breaks new ground in this pleasantly-written tale, which opens just before the famous orders of Napoleon, making prisoners of every English subject on French

\* Men Worth Remembering. William Wilberforce. By the Rev. John Stoughton, D.D. Henry Martyn. By the Rev. Charles D. Bell, M.A., D.D. Hodder and Stoughton.



soil, on the declaration of war in 1803. This step was unprecedented in civilised warfare, but it cannot be said that it was unprovoked. It was a sharp and angry retaliation for the seizure by the English Government of French ships in English ports. But previous to the orders, some members of one English family, whose fortunes are here described, had gone to France for the health of a daughter. The orders made them prisoners, and for years they could neither write to, nor receive letters from, their agonised friends. In the end, by stratagem, but after the death of the father, the daughters escaped. The French character is very cleverly illustrated in the course of the tale.

*The Heavenly World*, compiled by G. HOLDEN PIKE (Hodder and Stoughton), consists of views of the future life and happiness, extracted from various writers, such as John Foster, Thomas A' Kempis, Dr. Johnson, Mr. Spurgeon, Dr. McLaren, and many others. They are interesting and yet disappointing. Not one of the writers quoted has wings that will carry him to the sun, nor soars much beyond what seems to be a common atmosphere.

Mr. THOMAS COOPER ("Purgatory of Suicides") has published a popular edition of his well-remembered *Old-fashioned Tales*. But, old-fashioned though they may be, they are singularly life-like sketches, most of them drawn from Lincolnshire and Leicestershire. Those illustrative of the weaver's sufferings are written with power as well as skill.

*John Ploughman's Pictures*, by Mr. SPURGEON (Passmore and Alabaster), contains more of Mr. Spurgeon's plain talk for plain people. Its humour, common-sense, and devoutness, are worthy of "Old Fuller" himself.

## THE RITUALISTS AND THE LAW.

PUBLIC MEETING IN ST. JAMES'S HALL.

A LARGE meeting convened by the English Church Union to protest against Mr. Dale's imprisonment, was held on Thursday night in St. James's Hall. Amongst those present were Archdeacon Denison, Lord E. Churchill, Major Porteus, Vice-Admiral Robertson-Macdonald, Lieutenant-Colonel Hardy, the Rev. R. W. Randall, the Rev. Berdmore Compton, the Hon. and Rev. R. Liddell, the Hon. and Rev. A. Douglas, the Rev. Dr. Littledale, and many other clergymen. The chair was occupied by the President of the Union, the Hon. C. L. Wood. Letters of sympathy with Mr. Dale, and of apologies for non-attendance, were received from Dr. Pusey, Canon Liddon, and Canon Carter. The Chairman said, in the contest in which they were engaged, on one side were those who were straining every nerve to compel the clergy of the Church of England to submit to the supreme authority of the State on spiritual things, with the avowed object of destroying one by one, through the machinery of secular courts like the Privy Council, the links which united them to the rest of Catholic Christendom. On the other, were those who had determined that they would not consent to abandon the inheritance of their fathers at the bidding of courts whose claim to adjudicate in spiritual matters they believed as Churchmen to be contrary to God's law as Englishmen, and to violate the constitutional rights of the Church of England.—Rev. Berdmore Compton, in moving a resolution of thanks to Mr. Dale, said it was impossible to be good friends with a man who had his hand on your brother's collar; and, therefore, it was impossible now to be good friends with the Church Association. Reprisals were impossible, but, as the secular law had been appealed to for the imprisonment of a citizen, for a Ritualist was one, an action for damages would not be a reprisal.—The resolution was seconded by Mr. J. Parker.—Rev. Dr. Belcher, in supporting it, said a Public Worship Regulation Act was passed against the Prophet Daniel, but in spite of it he would not give up the eastward position, and they must imitate his example.—Archdeacon Denison, in proposing the next resolution, said they were not fighting Lord Penance; he was only a tool. They were fighting with the Church Association, and they were fighting about the doctrine of the sacraments. The battle had passed through many phases. The Church Association tried first to get rid of the doctrine and were beaten, although no doubt the Judicial Committee had given their decision in a most grudging spirit. Having been defeated in their attack on the doctrine, there was nothing left for them but to assail the exposition of it, and when defeated in that they would not have a leg to stand on. Although a great deal had been said of their dear friend Mr. Dale, he confessed that he did not want him out of prison at all. When Mr. Toth was put into prison, he said, "This is the best thing that can happen to us." He agreed with the Rev. Mr. Compton that it was impossible for him, after what had been done in reference to Mr. Toth and Mr. Dale, to hold out the hand of brotherly fellowship to any man connected with the Church Association. He did not like these petitions to the Queen. They were well meant, but they were a mistake. They were going to fight a outrage and without compromise, and they would never stop fighting until they had put the Church Association into the Thames and Lord Penance on the top of them.—All the resolutions were unanimously adopted.

In answer to Archdeacon Denison's appeal at the meeting for "sinews of war" the sum of £31 was found in the boxes at the doors, and in the course of Friday the cheques sent to the Church Union office brought the sum up to nearly £300, the amount of debt then existing on the Defence Fund account.

A copy of each London and provincial paper which contained a report of the St. James's Hall gathering was taken to Mr. Dale on Friday afternoon. He expressed his gratitude to those who were supporting him, and his determination not to give way. He is now engaged in water-colour painting to pass away the time.

Mr. Dale's church was again surrounded by a crowd on Sunday, but the doors were not opened. In many of the London churches the prayers of the congregation were asked for the peace of the Church and for Mr. Dale, "a priest in Holloway Gaol." The Bishop of London, in reply to a communication from Mr. Dale's congregation asking for a formal expression of opinion upon their rector's case, has stated through his chaplain that he has no time at present to devote to the purpose, but that he will shortly comply with their request. Meanwhile he refers them to the letter of the Archbishop of Canterbury, with which he entirely concurs.

On Sunday morning the Vicar of Swanmore took for his text Acts xii. 5: "Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him," and asked his congregation to pray for the Reverend Thomas Pelham Dale, now kept in prison for his defence of the rites and liberties of the Church; and in order that all might unite together in using one form of prayer, he said that he had had printed a short Collect, which he was ready to give to any communicant who would engage to use it day by day. He then read the following Collect, which he asked the congregation to join him in using: "O God, the might of them that hope in Thee, who hast strengthened Thy saints with the gift of constancy to defend the liberties of Thy Church: Remember Thy servant, Thomas Pelham Dale, who is now kept in prison for his defence thereof: and grant that we may valiantly strive against and overcome all obstacles, through Jesus Christ our Lord. Amen." He also read an address of sympathy with Mr. Dale, which he proposed to send up, signed by himself and those communicants who might be willing to sign it after service, which address we understand was sent up to Mr. Dale by Monday's post, signed by upwards of one hundred of the communicants of this Church.—*Isle of Wight Observer*, Nov. 13th.

Mr. Dale's congregation have replied through the choir-master to the Archbishop of Canterbury's letter. They thank his Grace for his expressions of regret at Mr. Dale's imprisonment, and his expression of opinion that the churchwardens' application for a *significavit* was a mistake, and they trust they may therefore rely upon the Archbishop's influence being exerted to procure the rector's release. The letter continues:—"Your Grace insists on the duty of canonical obedience to ecclesiastical superiors. May I respectfully ask your Grace whether it is in accordance with the Canon Law of the Church of England that a bishop should intrude into a diocese with which he has no connection merely on the authority of an Act of Parliament? (This refers to the Bishop of Exeter, to whom the case was referred by order of the Queen in Council.) What adds a special aggravation to such action in the present case is the fact that the Bishop of Exeter has himself been under the censure of your Grace's Convocation, which censure, so far as I know, has never yet been relaxed. Your Grace, if I may be pardoned for saying so, is in error in supposing that Mr. Dale has only now to promise submission to the Bishop of London to obtain his release. I say nothing of the fate of the Rev. R. W. Enraght, who, having submitted to his bishop, is at this moment threatened with imprisonment. Mr. Dale is, as I understand, in prison for disobeying Lord Penance, who has inhibited him from discharging the duties of his office, and he cannot get out without admitting that he is bound to lay down his spiritual functions at the bidding of a secular judge."

The *Law Journal* understands that an application to the High Court of Justice for a *habeas corpus* will be made on behalf of Mr. Pelham Dale so soon as the necessary preparations are complete.

"In answer to a definite inquiry," the *Times* says, "we have been distinctly informed that no instructions to take any legal steps to obtain the prisoner's release have been given to either proctor or counsel, though numerous inquiries were made at their proctor's office as to what they were going to do. There is a disposition on the part of some to press for legal proceedings against the churchwardens for their invasion of the rectorial rites."

By the 13th section of the Public Worship Regulation Act it is enacted that to enforce obedience to a monition an incumbent can be inhibited from performing any service within the diocese for three months, and such inhibition is not to be relaxed unless the incumbent, in writing, shall undertake to pay obedience to the monition. Provided the inhibition remain in force for more than three years the benefice "shall thereupon become void," and upon any such voidance the patron is to appoint another clergyman to the living, "as if such incumbent were dead." The bishop may, during such inhibition, unless he is satisfied that due provision is made, make provision for the services. On the expiration of three years from the inhibition, which has been in force for some months, the present living of Mr. Dale will become void without imprisonment, unless he shall in writing promise to obey the monition.

The Home Secretary has declined to receive a deputation of working men, but the petition praying for Mr. Dale's release will nevertheless be sent in for presentation to Her Majesty through the channel of the Home Office. Several hundred of the working classes working in the London Docks and the district assigned to the late Mr. Lowder have appended their signatures or their mark, and from one small Berkshire village, where Ritualistic influence is powerful, almost every adult has signed the petition.

At a meeting of the Balham Branch of the Church Association the following resolution was passed: "That this meeting deeply regrets that any necessity should have arisen for the imprisonment of the Rev. T. P. Dale, but, considering that in the enforcement of obedience to the law, as a duty of the highest importance, no difference ought to be made between a clergyman and any other offender, desires to express its opinion that, in taking steps to vindicate the right of the laity to have the services in their parish church conducted in accordance with the liturgy of the Established Church, the churchwardens of the united parishes of St. Vedast and St. Michael-le-Querne deserve the thanks of all loyal members of the Reformed Church of England, and trusts that they will remain firm and steadfast in their efforts to maintain Protestant truth notwithstanding the personal obloquy to which they may be subjected."

MR. JOHN BRIGHT.

Mr. Henry Wright, one of the speakers at the Cannon-street Meeting last week, having made use of Mr. Bright's name in support of his views, was received with cries of "Question." Mr. Bright has now addressed to Mr. Wright the following letter:—"Dear Sir,—I suppose an Established Church, being a creation of law, must keep within the law, and they who cannot endure what the law requires must place themselves outside it by withdrawing from the Church. The case is one much to be regretted, but perhaps it will open the eyes of some people to the bondage which is inevitable for ministers of a Church which is 'the creation' of law, and therefore bound to submit to the law. I speak of the Church as we see it constituted and working in this country. Thousands of members in my sect were persecuted two centuries ago; they were outside the Church, and were still, and for that very reason, persecuted, even to death in many cases. If your clergy put themselves outside the Church they will be free, as the members of my sect are now. It is hardly possible, or rather, it is not possible,

to be within the lines of the Church and to have the freedom of those who are outside. I can sympathise with Mr. Dale in some degree, but I do not see how I can be of any service to him. If the blood of the martyrs is the seed of the Church the sufferings of Mr. Dale may help many Churchmen to a clearer view of their difficult position, wishing at once to be inside the Church and to have the privileges of those who are outside.—I am, truly yours, JOHN BRIGHT."

## SENTENCES OF CONTUMACY.

Three cases of clerical insubordination occupied the attention of Lord Penance on Saturday, in two of which he delivered judgment at the House of Lords, and in the third heard evidence in the Library of Lambeth Palace. Owing to recent events in connection with Mr. Dale, much greater interest than usual was manifested in the proceedings, and in each instance a large number of persons attended, among them being many sympathisers with the offenders.—The first case heard was that of Perkins and Others v. the Rev. R. W. Enraght. An application was made on a former occasion that the Court should signify the contumacy and contempt of the proceedings of the Court to the Court of Chancery in order to commit Mr. Enraght to prison under 53 Geo. III., c. 127. As incumbent of Holy Trinity, Bordesley, near Birmingham, he had been admonished to abstain from illegal practices in the Holy Communion Service. He had disobeyed the monition, as also the inhibition not to conduct the services. Mr. Jeune applied for an order as made in the case of the Rev. T. Pelham Dale, and Lord Penance postponed judgment to see what course either party would pursue. Lord Penance now said the case was precisely similar to that of Mr. Dale. He had postponed the decision in this case for three weeks in the hope that better counsels would prevail, but Mr. Enraght was determined to defy the law. He could only make the order that he was in contempt, and signify the same to the Court of Chancery. His Lordship added that Mr. Enraght could regain his liberty if he would obey the law, and be restored to his ministration when he consents to conduct the services according to law. He must pay the costs.—The second case was that of Dean and Others v. the Rev. S. F. Green. Mr. Jeune applied for a *significavit* to the Court of Chancery to commit Mr. Green; the incumbent of Miles Platting, for disobedience to the monition and inhibition of the Court as to extreme Ritualism in the Holy Communion Service. The Archbishop of York had directed the "representation" to be heard in London, and a point was raised whether Lord Penance could hear the present application, except in the province of York. His Lordship took time to consider the question, and appointed Saturday to give his decision. Formal evidence was now given, and his Lordship said this case was precisely similar to Mr. Enraght's case, and he must pronounce the order that Mr. Green was in contempt. In this case Mr. Green would regain his liberty when he could express his readiness to obey the monition, and be restored to his ministrations when he would conduct the services according to law. He condemned him in costs.—After disposing of the two cases reported above, Lord Penance went to Lambeth Palace to hear an application for the deprivation of the Rev. John Baghot de la Bere, vicar of Prestbury, who had not obeyed the order of the Court to discontinue Ritualist practices. Lord Penance, having heard the arguments, said that he would defer judgment.

Mr. Enraght preached at Holy Trinity Church, Bordesley, on Sunday morning. Notwithstanding the judgment pronounced by Lord Penance on Saturday, the services retained their usual character. Referring to the prosecutions Mr. Enraght said there were hundreds and thousands of English Churchmen in England who did not mean to bear the tyranny of the Judicial Committee in ecclesiastical and spiritual questions, in matters of doctrine, ritual, or religious practice any longer.—Large congregations attended St. John's, Miles Platting, on Sunday, but no reference was made to the proceedings against the vicar, the Rev. S. F. Green. In the morning the curate conducted the services, and in the evening Mr. Green himself preached to a crowded congregation. No alteration whatever was made in the service. Mr. Green has, it is stated, fully made up his mind to go to prison. He refuses to pay the costs of the three years' prosecution, or to accept any assistance in doing so, and it is therefore expected that his goods will be distrained upon. Mr. Green's congregation are said to be entirely with him, and the patron of the living is a Ritualist.

The *Daily Telegraph* makes the following announcement:—"It is understood that on Advent Sunday a large number of incumbents will adopt all the disputed points of ritual for which Mr. Dale was condemned by Lord Penance. Many have, it is stated, already done so, in response to the invitation of the English Church Union."

## THE BISHOP OF MANCHESTER.

The Bishop of Manchester, in a sermon preached on Sunday in St. Martin's Church, Manchester, said that the national conscience and understanding were pained and shocked at the sight of clergymen—who, it might be, were in earnest—being sent to prison. He would not say a word against the earnestness and devotion to his duties of the Rector of St. John's (the Rev. S. F. Green). But he thought he had a mistaken sense of duty, and, moreover, that he had behaved foolishly and unwisely, and not in the interests of the Church and of religion. It was impossible, the Bishop said, that any society, ecclesiastical or secular, could be maintained unless the supremacy of the law was acknowledged. It almost caused him to shed tears to see good and earnest men wasting their energies upon those trifles which were now occupying them. "What mattered it whether he administered the Holy Sacrament in a cope or chasuble or in a simple decent surplice? If the Church had ordered him to wear this thing or that thing he ought to do so, because he was a Churchman and a member of a Church Society, but if he was asked what it meant intrinsically he should say it mattered simply nothing." The Bishop said he did not want people to be rejoicing or clapping their hands because Mr. Pelham Dale was in prison; but he wished those who could not really minister loyally and faithfully in the pulpits and at the communion tables of the Church of England would see whether they could find some other place which would be more congenial to them. The result of these differences would, he feared, lead to the Disestablishment and Disendowment of the Church of England, and, as he believed that the cause of religion would be retarded rather than advanced by the destruction of the National Church, he lamented the folly and obstinacy of that man who, rather than comply with the requirements of the law—which were not tyrannical—would wreck a great Church for the sake of maintaining an ornaments rubric as though it were essential.



Mr. Dale has received an address of sympathy signed by members of University College, Oxford, and he has been informed that similar addresses are in course of signature in each of the colleges of Oxford and Cambridge.

At the City Temple, on Thursday morning, Dr. Parker said that for his part he must protest in the case of Mr. Dale against any man being a Conformist and a Nonconformist at the same time. He could understand a man who was a Conformist and would respect him. His interest in Mr. Dale's case arose from the fear that some persons might imagine that Mr. Dale was only doing what Dissenters themselves had done; that was a mistake, historically and morally. Dissenters had endured a great deal for conscience' sake, but their name showed that they had left the Church with all its distinctions and emoluments, and accepted the penalty of their individual convictions. Mr. Dale did nothing of the kind. He had been interdicted by an authority to which he had sworn canonical obedience, and he had been imprisoned by Lord Penzance for his civil rather than his ecclesiastical offence. It appeared to him that Mr. Dale had cultivated the conscience of resistance, and had succeeded in destroying the conscience of obedience. If Mr. Dale wished to dress himself in every garment which the Romish Church had provided, he (Dr. Parker) would not object to his doing so, if he did not ask him to pay for his decoration. If Mr. Dale chose to light every candle in London, he would be perfectly willing for him to light all the candles he could buy with his own money, but he must not dress himself in Romish garments in a Protestant church, and he must not light all those candles in a building which was erected for a totally different purpose.

The *Law Times* writes:—"The sentimental grievance connected with Mr. Dale's imprisonment for contempt of the jurisdiction of the court of Lord Penzance does not stand alone. There would seem to be a difficulty as to appointing a curate in charge. By the Public Worship Regulation Act the Bishop of the Diocese, during an inhibition, is to make due provision for the service of the church and the care of souls (s. 13). By another section (16), if the bishop is patron of the benefice, the Archbishop of the Province is to act in the place of such bishop. In the case of St. Vedast both the Bishop of London and the Archbishop are patrons of the benefice. The Bishop of London, however, appointed a curate in charge. Her Majesty, we understand, by her sign manual, appointed the Bishop of Exeter to act for the Archbishop, as she is empowered to do under sect. 16, and we believe the Bishop of Exeter proposes to take charge of the church. The words of sect. 16 are peculiar. It speaks of the benefice held by the incumbent 'respecting whom a representation shall have been made;' then it speaks of the duties imposed upon the bishop 'in regard to any representation,' and, referring to the Archbishop, says he shall act in all matters thereafter arising, 'in relation to the representation.' We believe a question is raised whether the appointment of a curate in charge is a matter arising in relation to the representation. It is to be hoped that the Archbishop and two Bishops will not come into conflict as to the management of the benefice."

## THE TWO CHAPELS IN CEMETERIES.

THE HOVE (Brighton) Commissioners on Thursday last again considered the question, which has been before them on two or three previous occasions—namely, whether it was desirable to erect more than one chapel in the proposed new cemetery. Mr. Olding, as the representative of Liberals and Dissenters, again introduced the subject by moving—

That the resolution of the Board of the 10th November, 1879, approving of the plans, so far as they relate to the erection of two chapels, be rescinded, and that one chapel only be erected in the cemetery.

After looking at the extra expense involved in the erection of two chapels (not less than £1,000), and examining the plea of greater convenience attending two chapels, Mr. Olding addressed himself to the question of consecration. He said that it had been said that if they had one chapel only the bishop might refuse to consecrate that one. If the Bishop of Chichester should refuse to consecrate this chapel, if they only had one, well, where were they then? He thought they were very comfortably off. He did not think, and he did not want to wound needlessly any feelings of gentlemen on this point, but the more he talked with honest Churchmen the more he found that this question of consecration was a matter of indifference with them. There were very few, except, perhaps, quite of the old school, very few Church of England gentlemen that seemed to attach really much importance to consecration. But why should not the bishop consecrate it; why should he object? He was quite sure there were bishops in the country who would not object. Whether Dr. Durnford had got as far in liberality it was for others, and not himself, to say. If it was consecrated Nonconformists would not raise any objection. It might be that some thought what they scarcely liked to say in so many words, that if they had one chapel only, and that one was consecrated, that a Nonconformist service being conducted in such a consecrated chapel would interfere with the validity of that consecration honour. ("No, no.") He was very glad to hear, he was exceedingly glad to hear, that "No, no." Then he wanted to know why a bishop should object? If the Nonconformists had a right to come into the consecrated chapel, and the Nonconformist coming into it did not nullify the virtues of the ceremony of consecration, and in no wise interfered with the celebration of other services that could be conducted to the heart's content of the highest member of the highest Church, then why should the bishop object? If he did object, all he (the speaker) could say was, he must have some reasons that he had not thought well to divulge. Having disposed of the arguments in favour of two chapels, Mr. Olding next addressed himself to reasons in favour of one chapel only. He thought that one chapel was in every way better than two, and chiefly for this reason, that to erect two struck his mind as erecting a monument of bigotry and illiberality of one party or the other. They were then to decide, themselves, which one. If they said it was the bigotry and illiberality of the Nonconformists, he could not see how it was that, because the Nonconformists did not object to come into a consecrated chapel. He had no objection to come there, whether consecrated or unconsecrated; it was one and the same to the Dissenter. Therefore, he was afraid that in erecting two chapels, it would tell to the world at large, so far as they were concerned, and to the district at large, that a second chapel was erected to please the prejudice of one party, and one party only. It could not be claimed now, as the law originally required, that one must be built for the Nonconformists. There was no such neces-

sity now; the law had relieved them of that. If the Church of England members wished to have one erected specially, solely and entirely for their use, still then the responsibility of erecting another for the use of those who belonged to a different Church rested on those who insisted on the building of it, and not on the party that said, "We do not require it." Therefore, he thought it would be a mournful instance of their want of liberality if they were to say, by erecting these two chapels—which it would be—they would be virtually saying, "We erected two because one party in the district were not sufficiently liberal to admit our Nonconformist brethren into it." Another reason why he would advocate one chapel instead of two—and it was a most important point—it was not to continue the perpetuation of an invidious distinction. They could not get over that point, and those who advocated the two would not probably like to enunciate, in so many words, that it was perpetuating a most invidious distinction. It was all the more invidious now, because they had no law at the back to say they must have the two. Before, the chairman could shelter himself under the wing of the law, but he was unable to do that now. There was no ground at all of that kind on which he could stand, nor was there any place where he could take refuge on a matter of that kind. The law did not require it, and consequently it was perpetrating an invidious distinction. And surely to erect two chapels was to offer a gratuitous insult to Nonconformists. ("No.") With all due deference to a gentleman he must say that it struck him that this was the case, it would strike nine Nonconformists out of ten in the same manner, and he believed it would strike Churchmen also who were liberal enough to feel for those who might differ from them on religious grounds, and who felt that Nonconformists were as much to be respected for their religious convictions as they themselves were for holding their opinions. He should be ashamed of himself if he did not as honestly and sincerely respect an honest Church of England man for the conscientious opinions he held, as he respected an honest Nonconformist for holding his opinions and daring to enunciate them. He thought, therefore, that the time had now come when it was not for them to act in a narrow and sectarian spirit, but to act as sober Englishmen should act, and that as the law gave them this happy freedom they should be ready to avail themselves of it and teach that neighbourhood and other neighbourhoods that might be looking to their decision that day that the members of that Board were able to look at matters in a broad and liberal light, and though some might prefer two chapels they would for the sake of liberality, for the sake of respecting the opinions of those who might on religious grounds differ from them, be prepared to have but one chapel erected, and to give a hearty, cordial, and brotherly welcome to any who might come there in a decent manner to perform such services for the dead as occasion might require it.

Mr. Hollamby seconded the motion, and it was opposed by Rev. R. P. Hooper (Episcopalian) on the ground that the question was not a religious but a legal one, that the Burial Act of 1880 had no bearing on the Cemeteries Act, and that the law compelled two chapels. If two-thirds decided upon having only one chapel, then it was for the Secretary of State alone to approve or disapprove of their decision. Therefore the Act did compel them.

After a lengthy debate, Mr. Olding dealt with the arguments which had been advanced against his proposal. He contended that the religious element could not have been omitted from the debate. They were talking about chapels for religious service, and they could not, therefore, avoid having a certain amount of the religious element infused into it. He thoroughly agreed with all those gentlemen who said it was a ratepayers' question. Yea, verily, it was a ratepayers' question. If they had got it outside they would soon settle it, and public opinion would, however they might vote that day, be very clear upon this matter if he was not mistaken. The Rev. Mr. Hooper had very strongly laid down the statement that the law required two chapels. As straightforwardly he said the law did not require it. The Bishop of Ely wrote this: "The application to build a chapel for Nonconformists rests upon a chapel being built for Church people. If you have a chapel for the use of Church people, you must provide one for the use of Dissenters. This is perfectly fair and just. Quite so. If we erect a chapel for the exclusive use of Churchmen, the law, for the sake of protecting Nonconformists, demands that one should be built for Nonconformists. But why build one exclusively for the sake of Churchmen? If you do not build it exclusively for their sake, and Dissenters are prepared to join in using one and the same chapel, then the law, as it now stands, does not require the erection of two chapels." It was perfectly true. If they decided that day to have only one, they must go to the Vestry. The reason was clear. They, the Nonconformists, were prepared to be content with having only one chapel for the use of all. After that they would have to obtain the sanction of the Home Secretary, but there would be no difficulty about that. If they were of one mind there, they would easily find it was right out of doors and in a vestry meeting. After combating the plea of greater convenience incidental to two chapels, Mr. Olding dealt with the financial aspect.

The vote was then taken, with the following result:—For the motion, 16; against, 19; majority against, 3.

The Bishop of Exeter seems disposed to comply with a suggestion which, if adopted, would make two cemetery chapels unnecessary. At a meeting of the Tavistock Burial Board, held on Nov. 17th, it was reported that the vicar of the parish had been in communication with the bishop; that the latter was willing to consecrate as much of the new cemetery as might be thought desirable for the Church people; and that there would be no difficulty about the chapel being used for Church people and Nonconformists alike. Of course the Burial Board must be careful not to consecrate the ground upon which the chapel stands or the willingness of the bishop would be without avail, and the intention of the Duke of Bedford, who is providing the cemetery and chapel, to dispense with two chapels, would be frustrated.

CITY TITHES.—The *City Press* states that "In the new valuation list coming into force on and after April 5th next, all tithes or rates made to pay any rector, vicar, or incumbent of any parish comprised in the City of London Union will be found in such list, as an assessable hereditament, though how far, or in what way, they may be rateable, will no doubt be a matter of grave reflection to all concerned."

## THE BURIALS ACT.

CHURCHYARDS CLOSED UNDER ORDER IN COUNCIL.

The *Leeds Mercury*, referring to Thirsk churchyard, says: "Some difficulty having been experienced about the exact meaning of the wording of the Order in Council in reference to the widows and widowers of those already buried 'therein,' the point having been raised whether the 'therein,' referred to the churchyard generally, or to that particular grave, the Vicar has received the opinion from the Home Office, Burial Act Department, Westminster, that the word 'therein' refers to the particular grave, and not to the churchyard, and that, on sanitary grounds, the grave ought not to be less than 5ft. in depth by 4ft. from the top of the coffin to the surface of the churchyard. In consequence, the Vicar wishes it to be understood that no burial of widow or widower of person already buried in Thirsk churchyard can take place except in that particular grave, and then only when the grave can be opened without exposure of the coffin at a sufficient depth to allow 4ft. from top of upper coffin to surface of churchyard. As nearly all the graves are only 5ft. in depth, so that the coffins are now within 4ft. of the surface, it will only be in one or two cases that these burials can take place."

CLERICAL FEES FOR "BREAKING GROUND."

The *World* publishes the following: "Whenever a member of the Royal Family is buried, I believe it is a fact that a fee for 'breaking the ground' of £250 is demanded by the Dean and Chapter of Windsor, although not an inch of 'ground' is disturbed, but merely a stone taken up in the centre of the choir of St. George's Chapel, which gives entry to the passage leading up to the Royal vault or 'tombhouse' a spacious chamber to which the Queen has recently paid more than one visit. Many years ago, when the Lord Chamberlain happened to be a rigid Presbyterian (a member of the Free Kirk), he positively refused to pay the exorbitant burial-fee, and contrived to delay the payment till more than a year had passed; and it might never have been handed over to the avaricious dignitaries but for his lordship providentially happening to go out of office."

INTERMENTS.

The *Wrexham Advertiser*, of November 20, says:—"On Saturday afternoon, two funerals took place simultaneously in Wrexham under circumstances illustrative of the great benefits conferred upon the community by Mr. Osborne Morgan's Burial Act. The first we would name was the funeral of Mrs. Hugh Davies, in which case the cortege was headed by the Rev. David Howell, our respected vicar, the Rev. David Roberts, Congregational minister, and the Rev. E. Jerman, Presbyterian minister. The remains of the deceased lady were interred, amidst general tokens of respect, in the old Rhoddu Nonconformist Cemetery, the service being conducted by the Vicar, and the Rev. D. Roberts offering up prayer. At the same hour, whilst the funeral above recorded was taking place in the Nonconformist burial ground, the Rev. Alfred Johnson, Wesleyan minister, was impressively conducting the funeral of Mrs. Elizabeth Jones, Rhoddu (formerly a member of the Wesleyan body), in the Ruthin Road Church of England burial ground. It will thus be seen that the Burial Act, rather than lead to strife and unpleasantness amongst religious denominations, is much more calculated to bring them together in a friendly and amicable manner, and on occasions pre-eminently associated with the best and most religious sentiment inherent in human nature."

The first interment in the consecrated portion of the cemetery, at Colyton, Devon, took place on Sunday last, November 21st. The officiating minister was the Rev. Charles E. Boughton, pastor of the Congregational Church, King-street. This arrangement appears to have given much dissatisfaction to the Ritualistic party, who used all their influence with the family to prevent its being carried out. A large number of persons assembled to witness the ceremony.

CONSECRATION.

The Bishop of Chichester consecrated a parochial cemetery at Horsham last week. He preached a sermon on the occasion, and in the course of his remarks said consecration was merely the setting apart of land by prayer for interments, the land not to be used for secular purposes. Surely the Dissenters could not afterwards object as a religious people to such consecration by the sacredness of reverence and prayer. As to the Burial Act, he spoke respectfully when he said that it was legislation for the prejudices of Dissenters. However, following the example of his predecessors, he should continue to consecrate graveyards, and he could but regret that any religious people objected to be buried in such consecrated ground, which the blessed dead made sacred for all time, as history showed. If we consecrated the churches then why not the graveyards? By the Burial Act the burial grounds were now thrown open to all faiths, but it was not for Dissenters to understand Churchmen's feelings upon the matter. The Legislature acted in ignorance of the true feeling of Churchmen on the subject in recent legislation.

MR. OSBORNE MORGAN AND THE LOWTON BURIAL DISPUTE.

A Leigh Nonconformist has received the following letter:—"Judge Advocate-General's Office, November 17th.—Dear Sir,—I am much obliged to you for sending me a copy of your local newspaper containing the painful proceedings to which you allude, and I much regret that any clergyman should have been found capable of acting in such a way. With regard to the question you put to me, I can only repeat what I have often stated, that the late Act gives no right of interment to those who did not possess it before, but that the churchyard being vested in the incumbent as a trustee for the parish, the right to exclude any stranger from interment must be exercised, if at all, on their behalf and in their interest, and cannot be made conditional on the performance or non-performance of a religious service authorised by him.—I am, yours truly, G. OSBORNE MORGAN."

CLERICAL IGNORANCE OR MISINTERPRETATION.

A correspondent writes from the diocese of Durham and informs us that a clergyman recently asserted that the certificate (Schedule B) required by the 10th Clause of the New Burial Act must be on a printed form: he refused to accept one in writing. The consequence has been, in one case, that he has been allowed to officiate when otherwise a Nonconformist minister would have done so, the people in a rural locality being unacquainted with the new Act and not knowing where to obtain forms (even if prepared to pay for them) which they have been led to suppose are requisite. Nonconformist ministers should obtain the Act for themselves from the Liberation Society, 2, Serjeants' Inn, Fleet-street, or otherwise, and not accept clergymen's versions thereof.



## "MR. CONGREVE ON CONSUMPTION, &c., &c."

The following is an *EXTRACT* from an  
ARTICLE in the

### CHRISTIAN HERALD,

Edited by Rev. M. BAXTER,  
DATED AUGUST 25, 1880.

"OUR attention has been called to a pamphlet on the treatment of this terrible malady, and on asthma and diseases of the lungs in general, by Mr. George Thos. Congreve, of Coombe Lodge, Peckham—a Christian gentleman, well known to most of our leading ministers, Mr. Spurgeon among the rest, who at a recent meeting spoke very highly of him, stating that many members of his Church and students of his College had consulted him with remarkable success. One instance in Mr. Congreve's work deserving special notice is that of Rev. Jas. Smith, formerly of the College, who was restored after the case had been pronounced hopeless. Other extraordinary cases are related by Mr. Spurgeon's first student, Rev. T. W. Medhurst, and many more from ministers too numerous to mention.

"The author has studied the subject for many years, both at the London hospitals and with his father, and in a private sphere of observation, enlarging year by year. We are glad to hear of his continued success, and confidently recommend a perusal of the work, that the afflicted may judge for themselves.

The fatality of consumption in this country has been strange and fearful. We know not anything more painful in the annals of disease than the premature and rapid decline of the young, who having for twenty years, more or less, enjoyed health and vigour, are smitten down like a fragile flower, the mental powers remaining for the most part unimpaired. The author truly says in his opening chapter:—

"The flower in ripened bloom unmatched  
Must fall the earliest prey;  
Though by no hand untimely snatched,  
The leaves must droop away;  
And yet it were a greater grief  
To watch it withering leaf by leaf,  
Than see it plucked to-day."

"How many a fond parent's hopes have been blasted by this cruel malady, who can tell? ow many a lovely girl, just bursting into beauty, the object of a father's delight and a mother's tender care, has drooped away—withering like a flower, leaf by leaf, not plucked by untimely hand, but wasted by an influence unsuspected because unseen. There has been a bright flush on her cheek, boding no good, remarked only by the professional eye. There has been a languishing into outward loveliness, while there has been death and decay within. Unconscious of the danger of that slight cough and very trifling pain, they have allowed the foe to pursue his secret march, until the mischief done is past all hope of remedy by common means.

"And that idol of the mother's heart, that child of hope, for whom, in the dark future, her imagination has pencilled out a brilliant destiny; that only son of high promise too; and first in all earthly thought, alas! too often at the commencement of a bright career have such anticipations been dispelled, and the golden dream been changed for a feeling of intense sympathy with her suffering child.

"Mr. Congreve's work proceeds to trace the 'Causes of disease, forebodings of danger, the sad reality, the first and second stages, then the last or closing scene,' of which Kirke White, the Christian poet, himself a victim, writes:—

"Gently, most gently on thy victim's head,  
Consumption, lay thine hand. Let me decay  
Like the expiring lamp."

Then rapidly sketching out and disposing of various 'Fallacies of treatment,' he shows by incontrovertible argument that this terrible malady is 'curable,' by judicious treatment and proper auxiliary means, when the lungs are not wholly wasted, and that no case should be abandoned in hopeless despair. To this are added valuable chapters on 'Diet, Air, Exercise,' &c., &c.

"Mr. Congreve gives about sixty selected cases, running over past years. The more new and recent cases, we believe, are given from time to time in the various advertisements (that is, we presume, some of the more important ones): many who derive great benefit, unfortunately object to their names appearing.

"With pleasure we subjoin some letters and extracts of letters which have just come to hand, and which have been sent unsolicited.

"A lady at Tunbridge Wells, whose name and full address may be obtained from Mr. Congreve, writing May 20, 1880, says,—

"Your treatment of consumption has been the means not only of saving my life, but of restoring me to vigorous health. I am glad to use every opportunity of commending it to friends suffering with the same disease."

"The following is from Rev. John S. Allsop, pastor of Zion Chapel, Burton-on-Trent:—

"64, Branstone-road, May 22, 1880.

"DEAR SIR,—I have found the four bottles of medicine very useful. One case is that of a young woman, very poor, to whom I gave it. She is now so much better that she can work, and come to chapel. The change is wonderful! Now, will you send me four more on the same low terms, for the same purpose? If you think it worth while to use my letter, do so."

"Again, F. W. Thomas, of Pontyminster, Newport, Monmouth, writing on behalf of a poor Christian girl, says, 'I know an instance where your skill and kindness rescued from the grave one whose case had been given up by all the medical men he consulted, and now I humbly ask your assistance in this.'

"The Rev. W. B. Booth, of the East End Christian Mission, writes:—'I am thankful to tell you that in several cases medicine had from you has been extremely beneficial, especially so in the case of one of our female evangelists.'

"We are glad to say that Mr. Congreve's remedies are not expensive in any case, the cost being less than £1 per month, and our readers will gather from the last two letters quoted that his charges are reduced to much less for the very poor. At the close of his treatise he states what his practice has proved—"I am not so fully actuated by ideas of pecuniary gain; but a desire to benefit my fellow creatures as much as my own advantage has induced me to publish these remedies to the world."

N.B.—The book referred to in the above article may be had, post free, for five stamps.

NOTICE.—Times for Consultation at Coombe Lodge, are TUESDAY, THURSDAY, and SATURDAY MORNING ONLY. Patients from the country are recommended to choose the two former days.

Mr. Congreve has secured the valuable assistance of his son-in-law, J. A. BROWN, M.R.C.S., L.S.A.

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### Congregational Union Lecture, 1880-1.

SUBJECT:—"CHURCH SYSTEMS IN ENGLAND IN THE NINETEENTH CENTURY."

By Rev. J. G. ROGERS, B.A.

THE THIRD of the Series will be delivered in the MEMORIAL HALL, Farringdon-street, on TUESDAY NEXT, 30th November, on "The Evangelical Revival." The Rev. HENRY ALLON, D.D., will preside. The Lecture will commence at 7.30.

### Foundation of the Theistic Church.

AT A MEETING held on October 30, 1880, it was unanimously resolved: "That henceforth the friends and supporters of the Voysey Establishment Fund do form a society, which shall be called 'The Theistic Church.'"

All Theists throughout the world are invited to become members. No condition is imposed but that of voluntary and bona-fide adhesion to the principles and beliefs of Theism.

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The Rev. Charles Voysey, formerly Vicar of Healaugh, is the Minister of the Theistic Church in London.

The Services of the Theistic Church are at present held at Langham-hall, 43, Great Portland street, W., on Sunday mornings, at 11.15.

Theists are earnestly invited to enrol themselves as members of the Theistic Church, and to make known their intentions to the Rev. Charles Voysey, Camden House, Dalwich, S.E.; or to William Pain, Esq., 28, Cheyne walk, Chelsea, S.W.

Signed on behalf of the Trustees, WILLIAM PAIN, Hon. Sec.

### John Rodgers Fund.

AT A GENERAL MEETING of past and present members of the School Board for London, held on Thursday last, the following RESOLUTIONS were passed unanimously:—

1. That, in the opinion of this meeting, it is desirable that a Fund should be raised in recognition of the eminent services rendered to the cause of popular education by the late Rev. John Rodgers.

2. That, having regard to the untiring labours and self-sacrifice shown by Mr. John Rodgers, this meeting is further of opinion that the Fund should be mainly devoted towards helping to secure an adequate provision for his widow and family, and that the residue should be appropriated to some memorial, to be determined upon hereafter, in perpetuation of his memory.

3. That, inasmuch as the services of the Rev. John Rodgers were not confined to his work upon the School Board for London, but have had also an important influence upon the promotion of education generally, an appeal should be made to the public to contribute to the proposed Fund.

A General Meeting of Subscribers will be held hereafter to determine as to the appropriation of the Fund in accordance with the above resolutions.

Subscriptions payable to the order of the Treasurer, Sir Edmund Hay Currie, may be forwarded to the Secretary, Hon. Lyulph Stanley, M.P., at the Board office; or may be paid into the Bank of England to the account of the John Rodgers Fund.

SIR CHARLES REED, M.P., Chairman.  
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\* It is requested that all communications to the Editor should be addressed to 18, Bouverie-street, Fleet-street, E.C.

With our next number (Thursday, December 2nd) we propose to give a

LITERARY SUPPLEMENT OF EIGHT PAGES, containing copious reviews of books of the season.

\* \* It is requested that advertisements for insertion in this number may be sent to the Publishers by noon on Tuesday next.

### TO CORRESPONDENTS.

W. A. Blake.—Too late for this week.

T. W. Mossman.—Next week.

\* \* Correspondents are requested to remember that communications intended for use in the current number should reach the Editor's Office not later than Tuesday.

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### THE Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, NOVEMBER 25, 1880.

### THE LATE LORD CHIEF JUSTICE OF ENGLAND.

THE death of Sir ALEXANDER COCKBURN removes from us one of the most able as well as brilliant of the judges whose names adorn the records of our judicial history. The Lord Chief Justice of England probably fills the most illustrious and distinguished judicial position in the world—illustrious through its high antiquity, its intimate relation to the development of our liberties, and the long unbroken line of eminent lawyers who have occupied it; and distinguished, through the wide influence which attaches to it, and the profound respect which is cherished for it by the whole body of the people. In truth the English judges at large occupy a position of which the nation may well be proud. We doubt if the civilised world contains an institution so universally honoured and so fully deserving the honour as the English Bench. Strange as are often the motives to the appointments, and purely political as are the means of access to its highest posts, it has endured for generations without the faintest suspicion of political bias; while its incorruptibility is free from a shadow of stain. There have been critical times in our history when the judges have done the noblest service to the cause of liberty, and have held encroaching monarchs at bay; while by their decisions in great constitutional causes they have, we may safely say, rarely failed, in their interpretation of the law, to lean to the side of judicious liberty and progress, and on the whole they have earned the honour which everywhere surrounds them by their independence, their devotion to duty, and their jealous care of the rights and the privileges of the poorest of the people.

In all these respects Sir ALEXANDER COCKBURN was a judge of conspicuous eminence, one whose career would bear comparison with that of the most illustrious of his predecessors. If he had not the purely legal intellect of Lord MANSFIELD, the *facile princeps* of Chief Justices, whose tenure of the office exceeded his own by some eleven years, he had a rich variety of endowments, rarely to be found in a single individual, and still more rarely in one the bent of whose nature leads him to devote himself to the study of the law. Lord MANSFIELD lived in troublous times, through the stormy era of the French Revolution and the political ferment which heralded it, and he was no doubt obnoxious to the charge, so often brought against him, that he made law, as well as administered it; nor was his influence cast into the popular scale. Sir ALEXANDER COCKBURN's lot was cast in more tranquil days, when the great Constitutional questions were mainly settled, and the judge's office was more purely judicial; but, like all great lawyers, he helped to make the law by his interpretation of it, nor was he slow, when occasion seemed to demand it, to tread in his great predecessor's steps. But Sir



ALEXANDER COCKBURN was always on the side of liberty and progress, and by his charges and summings-up on the great subjects of libel and of martial law, he did much to extend legally the freedom of discussion, and to make high-handed Governors understand the nature and limits of the autocratic power which in moments of panic they are too ready to assume, in a way which, though the Grand Jury threw out the bill which he intended them to find, will probably exercise a benign influence on colonial government for all future time.

Sir ALEXANDER COCKBURN was one of the most brilliant advocates of this century, or, indeed, of any century. His statement of the case and his reply in the case of the Rugeley murderer, PALMER, could hardly be surpassed in the annals of English forensic eloquence. His great political speech in the case of DON PACIFICO, just thirty years ago, which Lord PALMERSTON called the finest speech that he had ever heard, was an advocate's speech for the Government, and was a speech of surpassing eloquence and power. It made his fortune. From that moment his rise was singularly rapid; and his life from that day to the hour of his death was incessantly occupied, with an industry and energy truly marvellous, by close attention to his professional duties—he was one of the most industrious and conscientious judges that ever sat on the Bench—and by the great public questions of a legal character with which, as Lord Chief Justice of England, he had naturally closely to do. There was a weight, a dignity, and a lofty courtesy in all his sayings and doings, in the great matters which were always passing under his cognisance, which lent lustre to the high position which he occupied; while in careful openness of mind to every fact and argument laid before him, and patient consideration for even the most tedious of advocates, he was simply a model judge. Genius has been defined to be the faculty of taking an enormous amount of trouble. We should say that the late Lord Chief Justice was distinctly a man of genius as a judge, and in this characteristic of genius he certainly did not fail. It was owing to his patient, toilsome analysis of the enormously-complicated facts of the TICHBORNE case that he was able to deliver that charge which settled the question finally and for ever with all but fanatics; but we little apprehend the amount of incessant toil through weeks and months which that wonderful achievement cost. No doubt the Chief Justice threw himself into the work *con amore*; it was just a case which it delighted his luminous intellect to deal with. We have no question that that period of severe mental strain was to him a season of very acute intellectual pleasure; but there was, perhaps, hardly another man in England who could have endured it. The world little knows the cost at which its noblest work is done.

Sir ALEXANDER COCKBURN died as he would have wished to die, in harness. On Saturday he was in Court, presiding with all his wonted patience, acuteness, and urbanity, and on Sunday he was dead. His power of sustained application at an advanced age, and his unflagging attention to all the points of the case before him, were conspicuous even at Westminster, where, happily, such things are almost matters of course. We have heard it said by those who practised in his court that the only sign of the advancing infirmities of age which could be detected was a little more impatience of points in which he thought there was nothing than he had been wont to manifest in his prime. But, after all, his whole strength came out, there can be no question, in cases in which there was still some room for the display of the advocate's art, in which he excelled. Where he had a complicated and difficult chain of evidence to unravel and set before the jury, he was incomparable. His charge in the DERBYSHIRE will case, many years ago, was perhaps the greatest masterpiece of judicial art and eloquence of our times. It was as interesting as a romance, as luminous as a financial statement by Mr. GLADSTONE, and as brilliant as a speech by MACAULAY. Only a consummate advocate could so have marshalled his facts, pointed the circumstances, and led up to the conclusion. And yet it never transgressed for a moment the line of judicial duty. It simply laid bare the whole case to the jury, and helped them to see their way; and equally when he had a great principle of justice to establish, his advocate's art, restrained and guided by the judicial mind, rendered noble service to the commonwealth. It lent to his argument a touch of the vivid enthusiasm which possessed him, and made him for the moment the victorious advocate of a people's right, for he was always and consistently on the side of liberty and progress, and was the true and noble head of the magistracy of England, in these times in which we live. He had earned, by his long and brilliant career of public service, a place among our most honoured dead in Westminster Abbey, where the representatives of the

nation, which he loved and served, would have attended him to his tomb. But it is impossible to ignore his own wish that his remains should be interred in the family vault at Kensal Green. It will be hard, perhaps impossible, to replace him; but should the public judgment, which has already designated Lord COLERIDGE as his successor, be ratified by the Government, the dignity, the urbanity, and the lofty intellectual power of the late Lord Chief Justice will still continue to occupy the Bench which he adorned.

#### IRISH EXTREMITY ENGLAND'S OPPORTUNITY.

THE present troubles in Ireland will not be without fruit if they unite the recently-roused Liberal party in a supreme effort to show that their principles and their courage are equal to the treatment of one of the most perplexing problems that ever distracted the powers of statecraft. To the rumours of dissensions in the Cabinet we attach no importance. It would be ridiculous to suppose that fifteen men of intelligent and independent judgment, each severally responsible for his contribution to the common counsels, could enter upon the earnest discussion of such a question without finding that there are some differences of opinion to be reconciled. But difference of opinion is one thing, dissension is altogether another, and of the latter there is not the least evidence except the eager suspicions of malignant jealousy. Still, though we are satisfied that no Government ever entered on a consideration of the needs of Ireland with a better prospect of arriving at a sound and harmonious settlement, we cannot blind ourselves to the fact that there are difficulties in the way, to surmount which will require not only Ministerial unanimity, but the most strenuous external support from the Liberal party throughout the country. There are, indeed, hangers-on of the Liberal party—old Whigs, waiters on Providence, washed-out politicians of no particular colour, whose weakness and timidity may cause trouble, not only in Parliament, but in every Liberal Association throughout the land. In regard to such we can only say that the tyranny of weak brethren sometimes becomes insupportable in the State as well as in the Church, and the present crisis is no time for paltering with their shadowy fears. No great question was ever really settled until such weaklings were politely thrust on one side, and the battle left to the strong and determined who know their own minds. The last election showed what the real Liberals can do when they are thoroughly roused; and no question ever propounded to national intelligence and justice has demanded a greater effort of brave, earnest, and absorbing attention than the state of Ireland at the present day.

After innumerable Parliamentary Committees, reports, pamphlets, and speeches, the main facts of the position are, it may be supposed, finally settling themselves in the public mind. Important as was the question of the Irish Church, and shameful as were the educational wrongs done to Irish Catholics in days gone by, neither religion nor education has been the main cause of the miseries of Ireland. The whole root and essence of the difficulty is the persistent maintenance of a land system wholly, hopelessly, and eternally inconsistent with the conditions of Irish existence, and with the feelings and genius of the people. It is an essential principle of national government that where any necessary of life is inevitably limited in its supply, no monopolists shall be allowed to use the accident of an exclusive possession solely for their own advantage. The action of law upon railways and water-companies is a sufficient illustration of our meaning. Now, in every country with fixed boundaries, land, which is a necessary of life, may become, in the hands of individual owners, one of the most galling of all possible monopolies. The pressure of such a monopoly is sure to be felt sooner or later, though, as in England, a variety of counteracting influences in commerce, manufactures, and social life may moderate or disguise that pressure for long periods of time. But one peculiarity of the case of Ireland has been that the whole resources of English power were for centuries exerted to destroy and eradicate every influence that could possibly lessen the pressure of the land monopoly. All forms of trade and manufacture in which Ireland was suspected of competition with England were discouraged, prohibited, ruined. The result was that scarcely any means of livelihood were left to Ireland except those directly arising out of agriculture. The people were forced on to the land whether they wished it or not, and a fierce competition for farms was created, which gave the utmost scope to the class of land monopolists. Nor were they slow to use their advantages. Their alien origin made them, in early times, careless of the feelings of the natives. Their one object was to amass money to be spent elsewhere, and thus a system arose known

nowhere else in the world, unless for a limited period in parts of India. According to this system the landlord let to the tenant absolutely nothing but the land, leaving the hirer to provide everything, whether buildings, fences, drains, or manures, which could be needed for its cultivation. Whatever permanent improvements the tenant added were as soon as possible made a reason for increasing his rent; and, if he hesitated to pay it, the landlord was backed up by the whole power of the law in robbing him of the fruits of his industry. Of course there have been exceptional cases, virtuous landlords, fortunate districts; but that the statement just made is a true description of the general relations between landlord and tenant in Ireland, ever since the English conquest, is proved by every trustworthy report upon the subject, from the days of SPENSER to the DEVON Commission. Nor has the improved temper in the English Legislature, during the last fifty years, wrought hitherto any substantial amelioration. Mr. BARRY O'BRIEN in his "Parliamentary History of the Irish Land Question," shows that, though Select Committees have been almost continuously sitting upon the subject, and though many attempts have been made indirectly to benefit tenants, by first doing good to landlords, it was not until 1860 that any Act was passed adapted in the slightest degree to relieve the cultivators of the soil from the glaring and monstrous injustice to which they were subject. Neither that Act, however, nor Mr. GLADSTONE's far more generous measure of 1870, has really touched the heart of the difficulty. The landlord has still the power arbitrarily to raise his rent just in proportion to the money expended by tenants on improving his land for him. In case of eviction the tenant can now, indeed, claim compensation; but he is put to a good deal of expense and trouble in getting it. And the notorious case commented on by Mr. Justice LAWSON, in the county of Cork, where a judge on appeal was only able to give an amount evidently considered by him to be wholly insufficient, is only an illustration amongst many others of the inadequacy of the compensation obtained after all.

Such evils as these are not to be remedied by handling in kid gloves. So long as we are haunted by the conviction of an absolute property in land, a notion incompatible with the essential conditions of human existence, so long will the hand of reform be paralysed by the mock-virtuous indignation of coronetted landowners in the House of Peers. It is time we insisted upon the plain truth, that the Green Isle is not the property of the few landowners whose title-deeds are set up against the Bible and common sense. "The profit of the earth is for all," at least, for all who work on it. No one disputes the right of the landlord to draw a fair rent for the use of fields which custom and law have given partially into his power. All we contend for is that he is not to be considered alone, and that he has no absolute right to insist on conditions necessarily incompatible with the welfare of his tenants. There is no need of revolution, of expropriation, of wholesale Government purchase of land. But the essential features of any real reform are, first, such a fixity of tenure as will give the tenant a reasonable prospect of reaping the fruit both of labour and invested money; secondly, a rent tariff which shall, as far as possible, exclude from the estimate everything that the tenant has put on to the land or bought from previous holders; thirdly, freedom for the tenant to sell his own interest in the land; fourthly, cheaper modes of land conveyancing, with greater facilities for encumbered landlords to sell; and finally, the investment of national funds in the reclamation of waste land, under conditions which shall assure the ultimate return of the money expended. That such a reform will be resisted almost to the bitter end by titled landlords and their parasites we are well aware; but if the Liberal party would prove itself, as often before, the power of national regeneration, it will lay aside every other consideration to force such a reform by every constitutional means upon a reluctant Upper House.

#### THE REVISED ENGLISH NEW TESTAMENT.

THE Company of English and American Biblical scholars who, ten years ago, undertook the onerous and responsible duty of revising the English translation of the New Testament having now completed their labours, it may not be out of place to recall some of the facts relating to the genesis of what is now known as the "Authorised Version." Wycliffe's translation had been for more than a century under the ban when Lee, who occupied the See of York, in the reign of Henry VIII., wrote to the king, in 1525, that until that date the authorities of the Church of England had persistently forbidden and "eschewed publication of English Bibles," and exhorting him, in prospect of the importation of 3,000 copies of



William Tyndale's translation, printed at Worms, to guard the realm against the "infection and danger" of a course which, if not "withstand," would too surely "fulfil your realm with Lutherans." The barriers erected by priestism proved powerless to balk the growing determination of the English people upon the subject, for, a few years later, Fox, Bishop of Hereford, had to make the confession: "The lay people do now know the Holy Scripture better than many of us; and the Germans have made the text of the Bible so plain and easy by the Hebrew and Greek tongues that now many things may be better understood without any glosses at all than by all the commentaries of the Doctors." The popular will triumphed. In 1537—two years after Miles Coverdale's issue of the whole Bible, "translated out of Douche and Latyn"—an edition of the Scriptures in the English language, "overseen and corrected," was "set forth with the King's most gracious licence." This was "Matthew's Bible," a composite production roughly described as two-thirds Tyndale and one-third Coverdale. The ecclesiastic who took a leading part in its preparation (John Rogers) was put to death in the martyr fires kindled in Queen Mary's reign. In these days, when distinctions are attempted to be drawn between what is done by the secular and what by the clerical authority, it may be interesting to note that the first "authorised" English version was given to the English people without any formal ecclesiastical decision in its favour, save only the petition of Cranmer, whom those who claim to be pre-eminently "Churchmen," are never weary of holding up to public odium. Two years later, the "Great Bible," a folio edition revised under the supervision of Coverdale, was issued, and the clergy were enjoined to have a copy set up in every parish church throughout the land. At a meeting of Convocation in 1542, Bishop Gardiner attempted to initiate "a movement for transferring to the English version certain 'majestic' words in the Latin Vulgate, but no result followed. During the reign of Edward VI., although no less than fifty editions of the Scriptures issued from the press, no new translation made its appearance.

In 1557, some of the English refugees from the tender mercies of a Popish Queen, were instrumental in preparing the "Genevan Testament," which was issued with a preface by John Calvin, and with notes of a very pronounced anti-papal and anti-Papal tone. "Locusts," said the annotator of Revelations ix. 3, "are false teachers, heretics and worldly subtle prelates, with monks, friars, cardinals, patriarchs, archbishops, bishops, doctors, bachelors and masters, which forsake Christ to maintain false doctrine." This version, supplemented in 1560 with the Old Testament, obtained great popularity among Bible students. On the accession of Elizabeth, the injunction to have a copy of the Great Bible in every parish church was formally renewed; but as the Genevan translation had become the favourite one with Bible readers, difficulties arose which led to the preparation of a new or revised version issued in 1568, under the care of Archbishop Parker, and called the Bishops' Bible. Coverdale, now eighty years of age, who had never been restored to his see, although he had returned from exile, took no part in its production. Although this version had the advantage of all the *scat* which the approval of Convocation was enabled to confer upon it, it is noteworthy that the editions of the Genevan text issued during the succeeding forty years, were about double those of all other different versions combined. Among these versions was the Rhemish Testament, "translated faithfully into English out of the authenticall Latine, according to the best corrected copies of the same, diligently conferred with the Greek and other editions in divers languages," with notes in defence of Romanism.

Matters remained in this position until the accession of James I., when, consequent upon complaints of the Puritans as to certain renderings in extant versions, but probably to a great extent through a desire on the part of the King to prevent the dissemination of the Genevan notes, which expressed sentiments much opposed to arbitrary power, it was resolved that a new "translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, to be set out and printed without any marginal notes." The revisers, subsequently appointed by the King, received from him instructions that "the ordinary Bible read in the Church, commonly called the Bishops' Bible," was "to be followed and as little altered as the original will permit;" "the old ecclesiastical words to be kept, as the word 'Church' not to be translated congregation;" and "no marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the

text." A sort of postscript instruction contained this direction: "These translations to be used when they agree better with the text than the Bishops' Bible—Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva." Whatever may have been the motives which led to their appointment, the revisers performed the task entrusted to them in a manner which reflects upon them the highest honour, and the outcome was a version which has been the acknowledged text-book of English-speaking Protestants for more than two and a-half centuries, although, during the first twenty years after its publication, there was a larger issue of editions according to the Genevan than according to the "authorised version."

That being so, the question naturally suggests itself, Why interfere with a work which has secured so remarkable a success? The answer is clear. The Bible is not the product of any great Englishman's genius, like the poems of Milton or the dramas of Shakespeare, and no beauty of style or grandeur of diction can be accepted in substitution for that which is the one test of merit on the part of a translation—fidelity to the original, all the more important in this case when the unique character of the work is taken into consideration. The Greek text of the New Testament which was accessible to the translators of the sixteenth century, and King James's revisers, was that which was collated by Erasmus and Stephens from manuscripts of later date than the tenth century. Since that revision Greek manuscripts of far greater antiquity have been discovered, as well as others in Latin, Syriac, Coptic, and Gothic, into which languages the sacred text was translated between the second and fourth centuries. The Sinaitic codex, which dates from the early part of the fourth century (being not improbably one of fifty made by command of the Emperor Constantine), and, consequently, takes precedence both of the Vatican and Alexandrine, has only been made accessible to Biblical critics during the existing generation. In fact, only fifteen years have elapsed since the Emperor of Russia issued, in a portable form, the *fac-simile* of Tischendorf's very noteworthy discovery. Tested, then, by the more accurate scholarship of the nineteenth century, the great work of King James's revisers is found to be faulty both in respect to text and interpretation. "Not only," says Dr. Woolsey, president of Yale College, "is the sense wholly misapprehended in a number of instances—as could scarcely fail of being the case—but a perception of the finer rules of grammar and interpretation was wanting. In the use of the article, of the tenses and modes of verbs, and of participles, and in a great variety of other instances, the modern scholar by his revisions can repair and beautify the building reared by the older scholars." When it is added that, owing to the gradual change to which most languages are subject, many words employed by the translators have otherwise dropped out of use, while, more confusing still, some have been appropriated to an entirely different meaning, the case for revision is abundantly made out.

The spirit in which the work of revision has been carried on becomes very properly a subject for serious consideration. Dr. Howard Crosby, in a paper contributed to the *North American Review* for November, shows how much might be urged in favour of a much more extensive change than anything hitherto advocated. It was not in any antique dress that the Early Church read the Gospels and the Epistles; and even the Old Testament was studied by them in that Hellenistic Greek version which was characterised by "scarcely any ancient forms except in the Hebrew words bodily introduced." At the present time, "among the heathen it is always a new or modern Bible version which is the missionary's instrument of power; the translations are made into the languages of to-day." He concludes, therefore, that so far from an "antique flavour" being a necessity, the Bible would "more readily touch the heart and renew the life," if given to the people thoroughly modernised—a new revision every century at least—than it can "when its movements are fettered by the stiff uncouthness of a Tudor style." But there are those to whom one revision in three centuries suggests the idea that "the great disintegration of all things social, political, and religious, is near at hand." The fears of this class should be much abated if they consider the powerful conservative influences which have been brought to bear in guarding the popular English version against unnecessary changes. The nucleus of the revising committee having been appointed by Convocation, the task devolved upon them of inviting the co-operation of men eminent for scholarship, to whatever nation or religious body they might belong. Of the New Testament, the English revisers now surviving (for Bishop Wilberforce, Dean Alford, and Dr. John Eadie passed from earth during the progress of the work) are Archbishop Trench, Bishops Ellicott, Moberly,

Wordsworth, and Lightfoot, Deans Bickersteth, Blakesley, Scott, Stanley, and Vaughan; Archdeacons Lee and Palmer, Prebendary Scrivener, Canons Kennedy and Westcott, Dr. Hort, and Rev. W. G. Humphry, of the Established Church; with Dr. Angus, Principal of the Baptist College, Regent's Park; Principal Brown, of the Free Church College, Aberdeen; Professor Moulton, of the Wesleyan College, Richmond; Principal Newth, of New College (Congregationalist), St. John's-wood; Professor Roberts, of St. Andrew's, and Dr. G. Vance Smith; the American co-operators being Ex-President Woolsey, Drs. Thayer, Abbot, Burr, Chase, Crosby, Dwight, Kendrick, Lee, Riddle, Schaff, Short, and Washburn. Under any circumstances such a body as this would not be likely to favour revolutionary tactics; more especially so when their instructions prohibit them from making or retaining any change in the text on the second or final revision, "except by the approval of two-thirds of those present," the primary rule being hostility to change which cannot be defended as indisputably "necessary." The particular changes which have been decided upon, the revisers are bound by a mutual understanding not to disclose; but the expected outcome is in general terms fairly foreshadowed by Dr. Schaff, when he remarks: "The new Bible is to read like the old, and the sacred associations connected with it are not to be disturbed; but within these limits all necessary and desirable improvements on which the best scholars are agreed will be introduced; a good version is to be made better; a clear and accurate version clearer and more accurate; the oldest and purest text is to be followed; errors, obscurities and inconsistencies are to be removed; uniformity in rendering Hebrew and Greek words and proper names to be sought. In one word, the revision is to give, in idiomatic English, the nearest possible equivalent for the original Word of God as it came from the inspired organs of the Holy Spirit. It aims to be the best version possible in the nineteenth century, as King James's version was the best which could be made in the seventeenth century." With these assurances we may possess our souls in patience, and look forward with hopeful satisfaction rather than with any dismay to the appearance in February next of the triple issue which is to crown the revisers' labours:—the Greek text employed in 1611, with emendations in the margin; the amended Greek text with the formerly accepted version in the margin; and finally the revised English version, any defects in which, we venture to believe, will be found by unprejudiced students to be rather on the side of incompleteness than of excess in the departures which have been made from the authorised version of King James.

So Dulcigno is at length surrendered—not as yet, so far as we at present know, to the Montenegrins, but to Dervish Pasha, who has manoeuvred with much skill to occupy the little seaport and the adjoining district without bloodshed, but without success. There was some kind of conflict with the malcontent Albanians; but apparently it was very slight. Yesterday the Turkish General entered Dulcigno, which he will hand over to the Montenegrins when they have signed a convention, and the international fleet will ensure them peaceable possession. Thus the European Concert has at length had some tangible result.

What the Albanians will now do remains to be seen. They certainly will not, we imagine, fly in the face of Europe, nor is it likely that they will enter with ardour into the Porte's designs for resisting Greece. Perhaps they will be more inclined than ever to come to an understanding with the Hellenic Government and negotiate for a Greco-Albanian Federation. It would seem that the feeling in favour of such an arrangement is growing among the various tribes, Christian and Mohammedan, that inhabit the province of Albania. It is one which our Government, if only to provide an easy solution of one of the most menacing phases of the Eastern Question, might do much to bring about. The difficulty seems to be rather at Athens, where the idea of Greek ascendancy is strong, rather than at Scutari and Janina, where the Turkish rule has become intolerable. But the SULTAN would not easily surrender his sovereignty over a region that supplies him with his choicest troops.

We rub our eyes as we read the report of the two days' prolonged debate in the Lower Prussian Chamber on the anti-Jewish crusade, and ask whether such a matter can have arisen in Germany, the country *par excellence* of education and culture. For a long time the prejudice against the Semitic race has been growing in Prussia, owing in a measure to the well-known antipathies of the EMPEROR and EMPRESS and their Court, and it has at last come to a head in a somewhat vague demand that Jewish disabilities should be revived. Of course the Ministry—that is, Prince BISMARCK—could not countenance such a proposal; so on the first day's debate on



Saturday, Count STOLBERG coldly and formally announced that the Government could not infringe the principle of religious equality. But this did not quench the anti-Jewish crusade. On Monday, when the debate was renewed, Herr STOECKER, who is its leader, and stands in high favour in Imperialist circles, being Court chaplain, indulged in a vehement philippic against the Hebrew race in Germany as unpatriotic, mercenary, eager and dishonourable in commercial dealings, virulent in their attacks on Christianity, and as having obtained a monopoly of the Liberal Press. The Jews were vigorously defended by Herr RICHTER and Herr VON VIBROW, leaders of the Party of Progress. But the tide ran strong against their protégés. Though the debate collapsed, the prejudice against the Jews has been deepened. They have long been placed under a ban in social life, which, despite the laudable efforts of the CROWN PRINCE and PRINCESS, will not soon be removed.

The news from Ireland is of the usual chequered character. Though the Land League leaders have moderated their language, and even Mr. DAVITT, who has just returned from the United States, now openly condemns acts of violence against landlords and their agents, the system of terrorism in some of the western and southern counties continues. The movement for paying no rents above the "GRIFFITH'S Valuation" is extending, and about eighty landlords and agents are under the special protection of the constabulary. The crops of Captain BOYCOTT, at Lough Mask, have, by the agency of his band of Orangemen and under the guardianship of a military force, been secured, but "Boycotting" has become a popular device for getting rid of unpopular landlords, and persons who take farms from which the tenants have been evicted. But the knowledge that the Government do not at present intend to propose a suspension of the Habeas Corpus Act, and only await the report of the Land Commission to draft a measure for the consideration of Parliament, has had a sedative effect. In respect to the State prosecutions the plea of not guilty of the charges laid against them has been lodged in the Crown Office, Dublin, on behalf of Mr. PARNELL and the other defendants, but it is not stated when the trials, which are expected to cost them £10,000, will begin.

In pamphlets and in the daily press the active discussion of the land question continues, with some noteworthy results. Thus Lord LIFFORD, an Irish peer, candidly admits that what are called the "three F's"—viz., fixity of tenure, free sale, and fair rents, contain within their lines the material of a not altogether unsatisfactory Land Act, "always supposing that ordinary law and political economy are not abandoned in Ireland." Sir GEORGE CAMPBELL advocates much the same reforms. So also does Mr. GEORGE ERRINGTON, one of the Home Rule Members for the County of Longford, who in a letter to Mr. CHILDERS, published in a pamphlet form (Wyman and Sons, Great Queen-street, Lincoln's-inn) suggests the creation of a Supreme Land Court, with subordinate divisions, which, in addition to the duties at present performed by the Landed Estates Court, should keep official records of the market price of products to serve for the periodical readjustments of rents, and be invested with authority, upon the application of either landlord or tenant, to ascertain the fair initial rent of a farm; and every two years to make a readjustment according to the average market prices of produce. The Government will have an abundance of advisers in solving this difficult problem now before them, but will, no doubt, find the greatest amount of help in the report of the Irish Land Commission, which will soon be in their hands.

The reply of Lord KIMBERLEY to the influential deputation from the Aborigines Society, which some days ago waited upon him to condemn the policy of the Cape Government that has provoked the deplorable Basuto war, and to urge that the Imperial Government should resume authority over the native African tribes, will have been read with great concern. The Colonial Secretary spoke of the colonists as being engaged in a very arduous and dangerous war, and contended that when they were brought face to face with their responsibilities towards the natives, they would recognise and act upon them. But it was impossible to deprive the Cape colonists of self-government. He declined to interfere beyond giving good advice. His lordship's do-nothing and vacillating policy can hardly be better described than in the following clever and pungent verses which have been sent to us, the authorship of which will no doubt be recognised by some of our readers:—

*Lord Kimberley to the Basuto Deputation, November 18th, 1880.*

I cannot say much, you can easily see,  
On the matter you now have presented to me.  
Mr. Sprigg's gone to war, whether just or unjust,  
The colonists are fighting, and fight on they must.  
But, gentlemen, this I am quite free to say,

When the fight is concluded Sprigg shan't have his way.

Though not fighting ourselves, yet in matters like these

When the fights are concluded we'll do what we please.  
But meanwhile great Sprigg, the adopted of Frere,  
May do just what he likes, and we shan't interfere.  
Though, perhaps, if he find the Basutos so strong  
That he can't put them down before very long,  
Why then, with the object to make the war shorter,  
We may send some troops just to finish the slaughter.

Now, gentlemen, one thing allow me to say,  
I object to one doctrine you've mooted to-day;  
On the plan you propose I distinctly must frown—  
To hand over these colonies back to the Crown.  
This fact which I know, I feel called on to tell,  
"Responsible government works very well."  
Don't allow what I've said your convictions to startle,  
It's endorsed both by Barkly and saintly Sir Bartle.  
The wars which we have, year by year, who can tell?  
Yes; "Responsible government works very well."  
It was wrong to disarm the Basutos, perhaps,  
But yet, after all, they are dangerous chaps,  
And men of your sense must, I'm sure, understand  
That they might have used arms for defending their land!

And disarmament thus having once been begun  
We must shoot down the tribe till it's thoroughly done;  
That's a duty, as must be most easily seen,  
They are rebels against Mr. Sprigg and the Queen.  
That's the way to treat natives and people like these,  
Although I perceive Mr. Frere disagrees,  
I trust there's no difference 'twixt Tory or Whig  
In this, that we're bound to maintain Mr. Sprigg.  
Still I own that my sympathy's greatly engaged  
On behalf of both parties by whom war is waged.  
Those colonists, how bravely they slaughter the foe!  
Those Basutos, what wonderful courage they show!  
Still my duty's to back up the colonists most,  
For Sprigg is my model, my pride, and my boast.  
When thousands we've slaughtered and finished the fight,  
Then the time will draw near to set everything right,  
Bear in mind, though, my heart with reforms is still big,  
But duty compels me to back Mr. Sprigg.

The Cabinet Councils held last week on the Irish question were brought to a close on Friday. Next day the QUEEN held a Privy Council at Balmoral, when Parliament was prorogued, not to some day in January, but to December 4th. Thus the Legislature, if there were urgent necessity—of which there are no signs—could be summoned for a short session before Christmas. The hint may have a wholesome effect on the Irish Land League and its adherents.

## NINETEENTH CENTURY PIONEERS.

### XVI.—JOSEPH STURGE.—(Concluded.)

The first efforts of the Anti-Slavery party in this country were mainly directed, as was natural and fitting, to the abolition of slavery in the British dominions. But when that had been accomplished, by the final surrender of the apprenticeship clause in the Emancipation Act, Joseph Sturge and his associates, far from reposing on their laurels, turned their thoughts to a more comprehensive project, that of "a general crusade against the accursed system" all over the world. This led to the formation of "The British and Foreign Anti-Slavery Society" in 1839. The first step of the new association was to call a great "World's Convention" in London. "To this Conference," were the words of the circular of invitation issued by its promoters, "they earnestly invite the friends of the slave of every nation and of every clime." Very generous was the response made to this invitation, for on the 12th of June, 1840, a body of delegates of between 500 and 600 men was assembled at Exeter Hall, comprising representatives not only from all parts of the United Kingdom, but from the British Colonies, the Continent of Europe and the United States. Over this Convention presided the venerable Thomas Clarkson, his body bent beneath the burden of more than eighty years, but his heart beating as warmly as ever for the cause of the enslaved. Joseph Sturge, with whose inspiration the assembly originated, and to whose indefatigable labours it mainly owed its success, was felt by all to be the animating spirit of the scene. It was, indeed, a very remarkable gathering, no unworthy representation, as Whittier, the American poet, described it, of "the pledged philanthropy of earth." Nor can it be doubted that it was the means of imparting a new impulse to the cause of emancipation throughout the civilised world.

To Mr. Sturge, it seemed that the first assault on the citadel of iniquity should be made in the United States. He determined, accordingly, to visit that country, to observe and examine for himself, and to see if he could not do something to rouse the dormant zeal, especially of his own body—the Society of Friends—to battle with the evil thing which, among its many other sinister results, seemed to have paralysed the Church of Christ into guilty silence, or a cowardly connivance with its atrocities. He was accompanied, during a part of his visit, by Mr. Whittier, who was one of the few Friends in the States, who advocated a bold and aggressive policy as regards slavery on the part of the religious society to which he belonged. We cannot here go into details of that journey, which were recorded in a volume of great interest, published by Mr. Sturge on his return. As already intimated, he laboured earnestly to awaken his own body to a sense

of their duty. But he put himself in communication also with the leading anti-slavery men in the States, and exerted his utmost influence to compose certain dissensions that had arisen among them, to his great sorrow and to the serious detriment of the cause. It is difficult to measure the effect which this visit produced in furthering the anti-slavery agitation. It is certain, at any rate, that it provoked great jealousy and resentment on the other side. It was during his stay in the States that John Quincy Adams made his heroic stand in Congress against what was called the "gag law"—that is, the rule which had been adopted by the House of Representatives, by which it was forbidden to make any reference to the petitions presented for the abolition of slavery. Mr. Sturge was present in the House of Representatives on that memorable occasion, whereupon the *New York Herald* proclaimed: "Joseph Sturge is now at Washington, using every means in his power to procure the abolition of slavery in the district of Columbia. It was principally through his sinister influence that the decision of the House of Representatives, the other day, resulted in favour of the Abolitionists; and what he may effect before he gets through with his schemes it is impossible to say. Let the Southern delegation in Congress look after this Sturge."

In two or three years after his return from America another very painful duty devolved upon Mr. Sturge in connection with the Anti-Slavery cause. About that time there had been set on foot a great movement in favour of Christian union, which led to the formation of the Evangelical Alliance. This was an object adapted strongly to attract the sympathies of a nature so liberal and loving as his. But through the prevalence of a narrow ecclesiasticism in the councils of that body, he and all the members of the society to which he belonged were excluded from the Alliance because a recognition of what are called the "Sacraments" was insisted upon as a condition of membership. But while the Quakers were excluded, there were nothing in the original constitution of the Alliance to exclude slave-holders. This strange anomaly called forth from Mr. Sturge a strong remonstrance. The Alliance was about to summon a world's convention in London, and at the last moment, after the invitations had already gone forth, the committee of that body, largely through the influence of Mr. Sturge, were induced to adopt a sort of supplementary resolution, "That the invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow men as slaves." When the Convention met there was a large number of distinguished American delegates present, who complained, not without reason, that this new condition was imposed after many of them had already received and accepted the invitation of the Council. The subject of slavery became at once a burning question in the assembly, and after much passionate debating, the Convention unhappily sacrificed the anti-slavery cause on the altar of what proved to be after all a very hollow and ephemeral union.

There is much more to say of the service rendered by Joseph Sturge to the Anti-Slavery cause. Twice he visited France on deputations to the French Government in connection with this subject—once in the reign of Louis Philippe, when he and his associates were virtually snubbed by M. Guizot, who was the Minister, though he tried to varnish over his peremptory refusal to allow them to have a meeting in Paris, by an ostentatious offer of personal hospitality, which Mr. Sturge, for one, indignantly declined; and once during the time of the Provisional Government, when they received from M. Lamartine and M. Arago a far more sympathetic reception. But we must abridge this part of our record to make room for some mention of what he did in other directions.

It is very difficult within the limits allotted to us even to touch on the many forms of activity in which Mr. Sturge's public spirit and philanthropy manifested themselves. He was an earnest promoter of Free Trade, and during the earlier years of the memorable agitation by which that victory was achieved, he took an active part in the meetings, and was in constant communication with Mr. Cobden, Mr. J. B. Smith, Mr. Duncan McLaren, and other prominent members of the Anti-Corn Law League. He led a strong agitation against the iniquitous opium war with China in 1840, and several years afterwards, mainly through his instigation, an Anti-Opium Society was formed, designed to stimulate the torpid conscience of our countrymen to a sense of the iniquity of this abominable traffic. As a friend of religious liberty he boldly threw himself into the breach to resist the anti-Papal agitation occasioned by the Pope's "Apostolic Letter," establishing a Roman Catholic episcopacy in England, and led the opposition at an immense meeting called in the Town Hall of Birmingham in furtherance of that agitation, which ended virtually in its defeat. He bought the lease of a large field at Edgebaston, which he presented to the town of Birmingham as a place of recreation for the working classes. He bought an estate at Stoke Prior, near Bromsgrove, which he devoted to the purposes of a Reformatory for juvenile criminals.

But we must turn aside from these and other philanthropic enterprises to say a word of the part taken by Mr. Sturge in connection with the subject of International Peace, to which, however, we can refer only in a very cursory manner.

About 1848 the Friends of Peace in this country started into increased activity. They were stimulated to this in part by the attempts that were made in those days to re-kindle the war spirit by appealing to the old feeling of suspicion and hatred against France, as a pretext for large additions to our fighting establishments. A succession of senseless panics of French invasion began while Louis Philippe was king, and continued during the time of the Republic, and the Empire, was sedulously fomented by the military party. To counter



act this sinister movement, the Friends of Peace, not satisfied with standing on the defensive, commenced a series of international conferences, in which the representatives of all European nations were invited to unite for the cultivation of mutual good understanding, and for the promotion of means and measures adapted to diminish the frequency of wars. Mr. Sturge threw himself into this work with great earnestness. At one of these Congresses, which was held at Frankfort in 1850, Dr. Bodenstedt, of Berlin, appeared in the tribune with a document in his hand, signed by all the leading men of the Constitutional party in Berlin, as well as by the Ambassador of Schleswig-Holstein in that city, entreating the Congress to interpose their friendly offices with a view to the settlement by arbitration of the question then in hot dispute between Denmark and the Duchies. But owing to one of its standing orders, which forbade digressions to "present political events," the Congress in its collective capacity was obliged reluctantly to decline this office. The incident, however, made a deep impression on Joseph Sturge's mind, and he determined to try whether something could not be done by private mediation to arrest the unnatural war that was then impending. Accordingly, in conjunction with his friends Mr. Elihu Burritt and Mr. Frederick Wheeler, he went to the theatre of the contest to offer their services as volunteer ambassadors of peace. They were received with the greatest respect, and the two Governments had gone so far as to appoint a sort of unofficial negotiator on each side—Professor David, of Copenhagen, on the side of Denmark, and Professor Samwer, of Lubeck, on the side of the Duchies, to confer as to the character and constitution of a Court of Arbitration to which it was proposed to refer the matter in dispute. There were sanguine hopes at one time even among men in high political position that this intervention would prove successful. Mr. Cobden wrote to Mr. Richard:—"Since you left town there has been a good deal of interest and movement amongst our poor friends by the semi-successful excursion of Joseph Sturge and his friends to the scene of hostilities in the North. The Quakers have forced the intrenchments of diplomacy! I got a letter from Bunsen, in which he attaches the greatest importance to the intervention of the Peace men, and I have seen the proofs that they have really made an impression in high places." But at the critical moment the great European Powers interposed, and how they prospered is matter of history.

Omitting a great deal of what might be said of Mr. Sturge's services to the cause of peace, we must advert briefly to one event, which attracted great attention at the time, and which to this day is a constant theme for misrepresentation. About the year 1854, the warlike alarmists who had so long harped on the dangers of French invasion, with a suddenness that was ludicrous, transferred their apprehensions and their hostility from France to Russia. "The Eastern Question" had come above the horizon, and straightway the discerning British public turning away from the Emperor of the French, who had been for several years its *bête noire*, rushed with a blind fury against the Emperor of Russia. The cause of Turkey was the cause of justice, liberty, and civilisation, and must be upheld at all costs! The Press and a large proportion of the public, in the language of Coleridge, "were clamorous for war and bloodshed." This was a great affliction to Joseph Sturge. Having joined with other Friends of Peace in doing all he could to moderate the passionate violence of opinion at home, he determined to make an appeal to the Emperor of Russia. Hence the memorable mission to St. Petersburg. It was not a mission from the Peace Society, as is often alleged even yet. Mr. Sturge and his colleagues, Mr. Henry Pease and Mr. Robert Charleton, went as the representatives of the Society of Friends. It was undertaken under a deep sense of religious duty, unadulterated by political feeling of any kind.

There cannot be the smallest doubt that it was received by the Emperor of Russia with all the respect due to such a noble act of moral heroism, that he and the Empress and the whole Imperial family were deeply touched by it. There was the strongest conviction in the minds of the three Friends that the Emperor intended to make them the bearers of some conciliatory proposals to the British Government. But while they were there, there was such a violent explosion of warlike passion at home, in the Press and in Parliament, as rendered such proposals impossible. It was said then, and there are foolish people who still repeat the allegation, that the Quaker mission not only failed to prevent, but was actually the cause of Russia's war with Turkey. The people who say this, of course, are above paying any heed to events or dates, otherwise they would have known that the war between Russia and Turkey had already broken out, that before the Quaker mission to St. Petersburg, the Russian army had crossed the Pruth; the allied squadrons of England and France were already anchored in the Bosphorus; the Turkish Divan had declared war against Russia, and commenced hostilities on the Danube; the Government of the Porte had peremptorily told our Ambassador at Constantinople that they were determined to reject every kind of Note proposing a peaceful adjustment of the difficulty; the Turks had seized the Russian fort of St. Nicholas on the Eastern coast of the Euxine, and Russia in retaliation had destroyed the Turkish fleet at Sinope.

It is difficult for persons who do not remember those evil days, to conceive the excessive virulence of the war party; and, alas! they formed a great majority of the nation at that time. As Burke said, in reference to the state of feeling which existed in the country at the time of the American War, "All men who wished for peace, or retained any sentiment of moderation, were overcome or silenced." Mr. Bright was burnt in effigy at Manchester, which he then represented in Parliament. Mr. Cobden, when he went down to Leeds to speak a word for peace, was ostentatiously opposed and out-voted by

his own Liberal supporters. Mr. Richard, going to lecture at Cardiff, found huge placards all over the town, denouncing him as a "Russian spy," and for two hours and a-half in a crowded and tumultuous meeting had to fight with the wild beasts of Ephesus for the right of speech on the Eastern Question, and so with all who dared to resist the madness of the hour. Mr. Sturge and his friends came in for a large share of "the pelting of that pitiless storm" of obloquy and scorn. But we have no doubt that even then there were many good and faithful men who were secretly murmuring what it was hardly safe to speak aloud, "Blessed are the peace-makers, for they shall be called the children of God." And now there are probably very few Englishmen who, if they were to speak their honest sentiments, would not acknowledge that events have amply vindicated the course taken by the Peace men; that in the language of the *Times*, speaking so long ago as 1861, in reference to the Crimean War, "Never was so great an effort made for so worthless an object."

#### WAYSIDE GOSSIP.

WHATEVER may be said of the defects of American political machinery, its results are often highly satisfactory; perhaps because they come about in spite of the caucus system. Though the Presidential election four years ago was creditable neither to Republicans nor Democrats, it gave the State an excellent President in the person of Mr. Hayes, whose rule has been so satisfactory that his party have once more won the prize. His successor, who is not yet formally chosen, promises to be an equally meritorious Chief Magistrate of the American Union. James Abram Garfield is a native of Ohio, and is now fifty years of age. Up to twenty-five he had to struggle against poverty, deficient education, and adverse circumstances—his father dying when young Garfield was barely two years old, leaving four sons unprovided for. The youth was well into his teens before he could write his name; but his self-reliance was conspicuous through life. When the chance offered he got a solid education at Williams' College, and carried off a metaphysical prize. Young Garfield, thus equipped and 450 dollars in debt, had now to choose his future course. He entered the educational field by accepting the post of Professor of Greek and Latin at Hiram Eclectic Institute, where he not only taught and lectured, but preached. Subsequently, he took part in the great civil war, acquired much military distinction, and obtained the titular rank of "General." In the United States religious opinions are no bar to distinction in life, as in this country, where it is almost necessary for any one who aspires to the great prizes to be, nominally at least, a member of the Established Church. No one on the other side of the Atlantic thinks the worse of Mr. Hayes for being a Wesleyan Methodist, and the fact of his being a Campbellite has not prejudiced Mr. Garfield's claims to the first position in the Commonwealth. We hope our Church friends are not much shocked at this revelation!

It will be seen from an announcement elsewhere that a John Rodgers Fund has been started, the main object of which will be to assist in securing an adequate provision for the widow and family of the late Vice-Chairman of the London School Board, the residue being appropriated to some memorial which will perpetuate his memory. We hope there will be enough for "a residue." As we have already stated, Mr. Rodgers threw his soul and energies into School Board work to such an extent as to impair his health, and probably to shorten his life. Such men do not often die rich—their thoughts being engrossed by more noble objects than the multiplication of the superfluities of life and the heaping up of wealth. We have no doubt that some out of their plethoric abundance, and many out of their scanty means, will be glad to assist the family of a clergyman whose self-denying services have, as is said, "had an important influence upon the promotion of education generally."

We fear not a few Englishmen, farmers in particular, will feel almost a malicious pleasure in the discussion that has been going on relative to the storms which are predicted in New York as about to cross the Atlantic and discharge themselves on our coast. The balance of evidence is against the accuracy of the warning, and it is said that not more than one in three become true. Some meteorologists declare that the passage of storms over 3,000 miles of space is rare indeed, and that many, if not most, of those that travel westward to Ireland are generated in mid-ocean. One scientist indeed ill-naturedly surmises that the "predictions" are manufactured in London. If so, they ought to be better fulfilled, for a great atmospheric disturbance that reaches Valentia from the Atlantic is telegraphed to, and probably reaches, London, and the Meteorological Office gives timely and useful warnings of its approach.

Every one will wish success to the Fog and Smoke Committee, who are trying, under discouraging circumstances, to abate the London fogs, which, however seasonable, are highly disagreeable. In our last we gave some account of Dr. Siemen's economical gas-coke stove which combines comfort, economy, and an entire absence of smoke. But the great want is a smokeless fuel that can be made available in the 600,000 houses in London. Welsh anthracite coal answers the purpose, but it can only be made to burn in stoves which are furnished with fireclay sides and backs, and even then it must first be reduced to nuggets about the size of a hen's egg. The following is the experience of "A Careful Housekeeper" in the use of smokeless coal as detailed in the *Daily News*:

My kitchen range is a closed kitchener, with large ovens on each side. The grate has been lined with fire-brick

to diminish the consumption of fuel. For two days last week I had smokeless coal, which I obtained through the National Health Society, burnt in the range for experiment, and with the following results: I found that the fire lights easily and quickly, and soon becomes clear and bright; the ovens are heated in half an hour; the hot-plate is quickly hot enough to boil saucepans and kettles all over the surface; the flues remain perfectly clean. Also the consumption of fuel is much less than when ordinary bituminous coal is burnt in the range, as the heat given out is very intense, and the fire so quick that about twenty minutes less time than usual is required for roasting joints. To conclude, my cook was delighted, and immediately begged that I would order in some tons of smokeless coal. In the household fireplaces I find that the smokeless coal will not light well unless there is a strong draught; this can be produced by having a temporary blower fitted to the grate, which can be hung on till the fire has burnt up, and then put away, or a few pieces of ordinary coal can be used to commence the fire with. When these are red hot the fire can be built up with smokeless coal, which soon becomes a clear incandescent mass, sending out a great heat. The fire requires to be made up about three times a day, it does not require poking, but gradually burns away, leaving very few cinders. There is no extra trouble in any grate with a good draught, as in a kitchener, or any grate fitted with a blower, and the amount of dirty work saved in clearing out soot flues, sweeping chimneys, and general house cleaning is so immense that in a very short time housemaids and cooks will come to see that there is a great economy of time and labour in the use of smokeless coal.

Perhaps, however, the metropolis has thus far had less of the genuine London fog than usual, though it was just after the Christmas of 1879 that we were most tried in that respect. But we are never allowed to remain long without evidence of the fickleness of the British climate. Several days' frost and a bright sky gave the promise of an early skating season, and the daily papers began to report the condition of the ice in the ornamental waters in the parks, and to urge the strong claims of the Royal Humane Society to public support. But between Monday evening and Tuesday noon, the wind shifted, and the following was the reading of the thermometer at the times mentioned:—

Sunday night	...	...	...	14°
Monday	...	...	...	28°
Tuesday	...	...	...	40°

Possibly before these lines are read we may be again crouching before the fire, or taking down our skates, as the case may be.

Is there any ill to which flesh is heir to remedy which, a society is not, sooner or later, set on foot? Some of our readers have, we dare say, been importuned to subscribe to an organisation that provides Irish stew for the poor in the cold weather! There are, of course, soup kitchens—and very useful they are—but why should not a pea-soup charity be started? Why not also an Anti-Tight-Lacing Society—which is really much required. At all events, there has just come to light "The Bread Reform League," which has got permission of the Lord Mayor to hold a Conference at the Mansion House next month, under influential auspices. The importance of wholesome bread—free from alum, and made of whole-wheat flour—is undeniable, and "reform" in this direction seems to us to have been proceeding with rapid strides. But why should there be a permanent association formed for promoting it? The public get bewildered with, if not suspicious of, these never-ending societies on social matters, or for airing particular crochets.

We hardly expected to hear anything further of the notorious song beginning—

"We don't want to fight, but by Jingo if we do";

for, according to report, it is only a tradition at the music-halls. It seems, however, that there has been a wide impression that the Queen had somehow patronised the song, and the current number of the *Herald of Peace* quoted from another paper to that effect. The quotation coming under the notice of General Ponsonby, he has written to the Peace Society that there is "a curious misconception about the Jingo song," which he does not suppose the Queen ever saw or heard, "except allusion to it from common report at the time." Probably many other rumours relative to Her Majesty's intervention in political affairs have as little foundation in fact.

THE LIVING OF ST. THOMAS'S CHARTERHOUSE, rendered vacant by the death of Rev. John Rodgers, has been offered by the patron, the Bishop of London, to the Rev. Henry Swann, M.A., of Pembroke College, Oxford, and has been accepted by that gentleman. The living is worth £500 a-year, together with a house, and the population of the district is given at 5,648. Mr. Swann was ordained in 1869 by the Bishop of London, and till a few months ago, when he was appointed assistant-secretary of the Society for the Propagation of the Gospel, has acted as Curate of St. Matthew's, City-road.

THE EARL OF SHAFTESBURY ON LAY AGENCY.—Speaking at the Church Pastoral Aid Society's meeting at Wimborne, on Tuesday, the Earl of Shaftesbury, who presided, said he could not use words of encouragement which he did not feel. The religious horizon was dark, and men's hearts and minds were so little suited to the exigencies of the times that he began to fear the final close of the Established Church was near at hand. He did not think the falling of the society's funds was altogether due to the depressed state of trade. The great danger to this country lay, not in the activity of those opposed to religion generally, but in the vast indifference and apathy shown by the great masses of the people. He did not believe in the union of Church societies which had been talked of; but as a remedy he believed in the employment of greater lay agency in the Church—a living agency in preference to the erection of costly fabrics, for wherever an active living spiritual agency existed, churches would follow as a matter of course. Great freedom of thought and action should be allowed to lay agents, and they should not be altogether subject to the will of the clergy.



AMERICAN SAYINGS AND DOINGS.

OUR latest American exchanges are full of the recent Presidential election, or, to speak more accurately, of the election of delegates, for such they are, who in a few days will choose the President, and who have what the French call a mandate. The following details of the vote will have an interest for many on this side the Atlantic, and are complete, with the exception of the Californian vote for General Hancock, which was mainly brought about by a forged letter attributed to Mr. Garfield:—

STATES.	REPUBLICAN. Majority.	Electors.	DEMOCRATIC. Majority.	Electors.
Alabama .....	—	—	25,000	10
Arkansas .....	—	—	30,000	6
California .....	—	—	—	6
Colorado .....	3,500	3	—	—
Connecticut .....	2,570	6	—	—
Delaware .....	—	—	1,033	3
Florida .....	—	—	4,000	4
Georgia .....	—	—	40,000	11
Illinois .....	50,000	21	—	—
Indiana .....	7,000	15	—	—
Iowa .....	80,000	11	—	—
Kansas .....	50,000	5	—	—
Kentucky .....	—	—	35,000	12
Louisiana .....	—	—	30,000	8
Maine .....	4,000	7	—	—
Maryland .....	—	—	15,175	8
Massachusetts .....	52,333	13	—	—
Michigan .....	50,000	11	—	—
Minnesota .....	40,000	5	—	—
Mississippi .....	—	—	45,000	8
Missouri .....	—	—	40,000	15
Nebraska .....	25,000	3	—	—
Nevada .....	—	—	500	3
New Hampshire .....	3,600	5	—	—
New Jersey .....	—	—	1,900	9
New York .....	22,000	35	—	—
North Carolina .....	—	—	7,000	10
Ohio .....	35,000	22	—	—
Oregon .....	450	3	—	—
Pennsylvania .....	37,450	29	—	—
Rhode Island .....	7,150	4	—	—
South Carolina .....	—	—	40,000	7
Tennessee .....	—	—	30,000	12
Texas .....	—	—	70,000	8
Vermont .....	27,000	5	—	—
Virginia .....	—	—	30,000	11
West Virginia .....	—	—	6,000	5
Wisconsin .....	30,000	10	—	—
	526,898	213	450,763	156
	450,763	156		

In favour of Garfield .....

Considering that more than ten million votes are supposed to have been recorded, this is a very narrow majority, and shows that the Democrats, if they moderate their counsels, boldly adopt free trade principles, and do not frighten the North, may stand a fair chance four years hence. But Mr. Hayes has been a judicious and successful President; his Cabinet has managed well; and under their régime the country has recovered from severe commercial depression. The number of electors necessary to give a majority is 185, so that Mr. Garfield will be elected President by a majority of 28 votes. It seems that every Southern State went for the Democratic candidate, and all the Northern States for the Republican, except New Jersey, California, and Nevada. In the House of Representatives the Republicans will have a majority of nine; in the Senate they will be in a minority of nine, which will be reduced to two on the 4th of March next.

As the result of the cessation of this long political strife, our Yankee friends are looking forward to a great increase of business in all departments, and seem to expect a period of prosperity such as they have never before seen.

We lately mentioned that a struggle was going on in the State of Kansas on the liquor question. That has now been decided. The vote in favour of prohibiting the sale of intoxicating drinks by means of an amendment to the constitution, was carried by the large majority of 20,000.

According to the *Congregationalist* (Boston) the American Bible Committee, which has been working in conjunction with that of England, has had its expenses advanced, and having completed its labours on the New Testament, there is a desire that its members should be compensated for the time (eight years) which they have devoted to the task. The plan suggested is this:—

As a sufficient amount for the actual expense has not yet been raised, it is now proposed to send a memorial copy of the first University edition of the New Testament, handsomely bound and inscribed, to all persons who will contribute ten dollars before February next.

It appears that three years are expected to elapse before the revised Old Testament will be issued.

The labours of Mr. Edward Kimball—who, as our readers are aware, has devoted himself to the work of bringing about the extinction of church debts with marvellous success—are still being noted in the American papers. His last effort was on behalf of North Church, Boston, where there has been a debt of some £2,200, "which has existed for thirty or forty years, consuming the life of the church, and absorbing several times its own amount in interest." On a recent Sunday, by Mr. Kimball's efforts, £1,300 of this debt was raised, and the remainder promised. The services of that great church-debt extinguisher ought to have been secured at a place in Maryland, where a Lutheran place of worship was burdened with a debt of some £3,000. In their despair the trustees lately offered to transfer the church to any religious body that would take it with its encumbrance. Five churches made overtures, and the Methodist Church South became the owner.

The following interesting scene is described by the *Presbyterian*:—

A great steamship arrived in Philadelphia lately, on which were 700 immigrants. As they were landing a group of Scotch and Irish girls gathered around the stand of the Philadelphia Bible Society and sang some of the hymns they had learned in their own lands. When they paused some Germans took up the strains and sang some of the beautiful songs from the hymnology of Germany. Then the Italians caught the spirit of the moment, and with much precision and feeling sang an anthem from their religious services. They were from different lands and of different tongues, had come from homes widely separated, and were parting for different States; but for a time they were one, and the one thing which bound them together was the blessed faith of Christ.

One of the most eminent members of the Presbyterian Church in America, Dr. Plumer, has lately died, and many pleasant reminiscences of him are published. He had a farmer's education, and seems to have been a first-rate driver—no unimportant qualification in American country districts. His estimate of the ministerial sphere was a high and severe one. "A pastor's labours," he once said, "are no child's play. I have swung the axe and grasped the grubbing-hoe. I have handled the plough, the cradle, and the scythe. I have had to work till this stiffened arm bears proof of its severity; but all this is play—mere play—compared with the labours of a studious, diligent, and faithful pastor. Oh, this brain-work! this heart-work! how they tell upon the whole man, demanding the full employment of all his powers in their full use."

Mr. Thos. Hughes has now returned to England, and the colony he has planted in Tennessee is still in the nature of an experiment. Those who have settled under his auspices don't find the land so fertile as they had hoped. It is laborious and expensive to clear the soil of trees and brushwood. Hard work there, as well as elsewhere, is the condition of success. Before he left, Mr. Hughes delivered a lecture to a large audience in the Academy of Music, Philadelphia, in the course of which he contrasted the condition of the States as compared with three years ago. One thing that struck him was the increased cost of living. His dollar only produced the power of a shilling at home. But he could buy his own books for about one-fifteenth the lowest cost in England! The lecturer thought that outside of their great party organisations there existed a strong element of pure patriotic citizenship, which cared only for honest government, and was resolved to leave no stone unturned to obtain it; and Mr. Hughes expressed his belief that the United States was destined to become the leading nation of the world in the near future, and he thought the greatest boon they could offer would be to set a good example in all matters to other nations.

The Roman Catholic papers in Mexico complain that Protestantism is making alarming progress. They say:—

It is necessary that the Catholics rise up resolutely, and make a rapid and voluntary movement in defence of their beliefs. To-day, unfortunately, the Protestants come with a convention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their favourite method of sowing the bad seed; and, sad to say, in exchange, the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them. Protestantism is becoming truly alarming among us.

Just now the various religious papers in the United States are making all kinds of efforts, and offering many inducements, so as to increase their subscribers by the New Year. This kind of thing is done much more freely than with us. Thus the *National Baptist* asks, with emphasis, whether its supporters have asked their neighbours to take the paper, and urges that now is the time to do it. But for our modesty, we might prefer the same request. At all events, we shall be glad to find the suggestion is being carried out on behalf of the *Nonconformist and Independent*.

ECCLIESIASTICAL MISCELLANY.

IN MEMORIAM.—Mr. Thomas Cook, the well-known excursion agent, has presented a site, and proposes building a memorial hall and school in connection with Archdeacon-lane Chapel, Leicester, in memory of his daughter, who was found dead in her bath a short time since.

EPISCOPALIANISM IN MEXICO.—The *Western Church*, a Milwaukee journal, says that in the liturgy used in the (non-Roman) Cathedral at Mexico instead of the Nicene Creed, the Apostles' Creed is recited with the omission of one article—"He descended into Hell." In the "Prayer for the Church Militant" all mention of the faithful departed is dropped. There is no Absolution after the Confession. The Canon or Prayer of Consecration, is curtailed, and said kneeling; there is no "Invocation" or "Oblation."

METHODIST SPECIAL FUNDS.—A special effort is about to be made to raise the sum of £12,000, needed by the growing prosperity and demands of the Methodist New Connection at home and abroad. A circular has been issued by the President of the Conference, the Rev. Dr. Cocker, of Sheffield, stating that influential deputations will shortly visit the circuits on behalf of this object. The Wesleyan Methodist Thanksgiving Fund has now reached a total of £193,000, of which amount £164,000 has actually been paid into the hands of the general treasurers. It is intended to close the lists in August, before which time it is expected that the amount proposed to be raised—300,000 guineas—will be realised.

ST. VEDAST.—Thomas Pelham Dale has preferred to go to gaol and remain there, rather than give up lighted candles, eucharistic vestments, and other things that the law has declared illegal. The public seem tired of so much clerical obstinacy, and Mr. Dale is in vain attempting the rôle of a martyr. When we inquire who St. Vedast was, the patron saint of Mr. Dale's church, we learn that he was a very holy man, who lived some 1,400 years ago. He once met a cruel bear wandering in the neighbourhood of a deserted church. He told the bear to depart hence into the

wilderness, and never return. The bear did as he was told, and never came back, and so St. Vedast is always represented by that animal.—*Irish Ecclesiastical Gazette*.

ROCHESTER DIOCESAN CONFERENCE.—In a circular letter addressed to the clergy and churchwardens in his diocese, the Bishop of Rochester has given his approval to a scheme for a conference of clergy and laity, to be held at the Cathedral city, for the purpose of considering and discussing important questions affecting the welfare of the Church of England. The conference will consist of 300 members, the proportion of clergy to the laity being two to three. Notices are to be affixed to every church door in the diocese to convene meetings for the election of parish representatives, from whom will be selected the members of the conference. The first sitting is to be held in June next.

RITUALISM IN LIVERPOOL.—The curates of St. Margaret's, Princes-park, having resigned for the purpose of going to India as missionaries, the vicar, the Rev. J. Bell Cox, has applied to the Bishop to license their successors; but Dr. Ryle has refused to do so unless the vicar promises to conduct the services in accordance with the Privy Council judgments. Considerable correspondence has passed between his lordship and the vicar of St. Margaret's, the latter urging that the ritual and services were acceptable to the congregation and liberally supported by them, while the Bishop replies that the sympathies of the congregation afford no valid excuse for breaches of the law. The case will shortly be brought before Lord Penzance, under the Public Worship Regulation Act, and Mr. Bell Cox has expressed his readiness to "occupy the apartment in gaol" which, as he has been informed, is in preparation for him.

"PETER'S PENCE" FROM IRELAND.—An audience of Irish Roman Catholic bishops waited upon the Pope recently. Cashel gives £2,766; Waterford, £1,350; Cloyne, £1,070; Limerick, £880; Kerry £400; Ross, £260; Meath, £1,650; Belfast, £300. The Pope dwelt with great affection and admiration on the fidelity of Ireland to the faith. He expressed great sympathy in Ireland's suffering. The *Irish Ecclesiastical Gazette*, commenting upon this event, says: "The Romish Bishops of the Cashel Province have handed to the Pope £27,000, from their starving flocks. We wonder that his Holiness had the face to take this pauper's dole. He ought to have told them to teach their people that debts should be paid before anything can be devoted to alms. The Pope refuses the liberal allowance which Italy offers him for his maintenance. Surely Italy ought to be allowed to support him, when it is willing to do so; rather than have his begging hat sent round to this country, which is almost always begging itself."

CHURCH RATES IN MARYLEBONE.—The question of Church-rates came before the Marylebone Vestry at its last meeting on a report from a committee which had been appointed to consider the church returns. This committee reported that it had come to the conclusion that no action could be taken to alter existing Acts relating to the Church Establishment in St. Marylebone. This, however, was not the general opinion of the Vestry; for a resolution was carried referring the matter back to the committee to consider what steps should be taken to relieve the rates of all ecclesiastical charges in the future. The committee is also ordered to consider in what way the parish churches can have districts assigned them, so that the seven churches in Marylebone may be made self-supporting. There is a further remit to the committee to consider how the old burial-grounds may be transferred to the Burial Board.

THE SYNOD OF THE CANTONAL REFORMED CHURCH OF BERNE met last week, under the presidency of Professor Ruegg. Some of the statistics for the past year, 1879, are instructive. The introduction of obligatory civil marriage has not decreased the number of matrimonial celebrations in the Protestant Church; but, on the contrary, these have slightly increased since the passing of the law. It is the same with baptism, the use of which by the mass of the population has not been abolished by compulsory civil registration of birth. The number of births in the old part of the Canton of Berne (excluding the Roman Catholic Bernese Jura) during the year 1879 was 13,961, while the number of baptisms by the Protestant clergy during the same year was 11,477; so that 83 per cent. of the children born during the year were baptized in the parish churches. The Synod naturally could not report as to the remaining births; but, estimating the stillborn and the children belonging to the Roman Catholic and other confessions at 10 per cent., it is concluded that the parents and guardians of only 7 per cent. of the children stood apart from any connection with religious institutions.

"JESUITS IN ENGLAND."—Mr. Gladstone being recently asked his opinion of the legality of Jesuits in England, under the statute of 1819, has duly referred his correspondent to the Act of Parliament. The 10 Geo. IV., c. 7, commonly known as the Catholic Emancipation Act, while carrying out the well-known reform commemorated by its name, imposes restrictions on "Jesuits and members of other religious Orders, communities, or societies of the Church of Rome, bound by monastic or religious vows," of whom, it recites, "it is expedient to provide for the gradual suppression and final prohibition." Any of these persons, not including nuns, coming into the realm without a licence, which can last only six months, are, by section 29, declared guilty of a misdemeanour, and may be sentenced to be banished for life. Similarly, any persons admitted within the kingdom to membership in any of the Orders in question may, by section 34, be sentenced to banishment for life. If, although banished, they do not go out of the country, the sovereign in Council may have them conveyed to some place abroad. Moreover, if they are found in the country at the end of three months they may be convicted again and transported. Penal servitude is now substituted for transportation; but the process of conviction twice over before any coercive measure can be taken is so clumsy, and the severity of penal servitude so far overleaps the object, that Jesuits and members of other Orders in England have reason to consider themselves tolerably safe.—*The Law Journal*.

Rev. Joseph Cook is now lecturing in Scotland. On Monday night he discoursed to a large audience in Edinburgh on the question, "Does Death End All?" This lecture, we believe, is to be repeated in London.

MR. SPURGEON.—It is now understood that Mr. Spurgeon will make every effort to remain at his post throughout the winter. Thus far, he has no intention of visiting Mentone, as in other years, notwithstanding the assurances of a society journal to the contrary. Mr. Spurgeon has now quite recovered from his recent attack, and looks better than he has done for some time past. He is once more at the helm of affairs, and the Tabernacle is as crowded as ever.



## LIBERATION MEETINGS.

## MR. FISHER IN THE EASTERN COUNTIES.

MR. FISHER last week held Conferences at Nottingham and Derby, and also addressed a meeting at Northampton. At Nottingham the Mayor, Mr. Alderman GRIPPER, presided, and there were present besides Mr. Fisher, Mr. J. E. Ellis, Mr. Councillor Bray, the Rev. R. A. Armstrong, the Rev. F. Griffiths, Mr. J. E. Flower, M.A., Mr. Short, Mr. W. J. Douse, Mr. Wm. Baggaley, Mr. Chandler, Mr. Straw, Mr. J. B. Hutchinson, Mr. E. H. Gordon, the Rev. J. J. Fitch, the Rev. R. C. Hutchings, Mr. A. Goodliffe, Mr. Sharman, Mr. Goodson, Mr. W. P. J. Allsebrook, and others. With reference to the financial condition of the whole association the Executive Committee state that it would have been impossible for the committee to have sustained their operations on the extensive scale of the last six years apart from the liberality of the society's friends in raising the special fund which was resolved upon by the conference of 1874. The commercial depression which began shortly afterwards interfered with the complete carrying out of the financial scheme then initiated; but, notwithstanding that fact, the society had been able during the past six years to expend a sum amounting to nearly eighty-one thousand pounds. The committee are of opinion that the expenditure has been timely, and that it has greatly increased the society's influence and power. They, however, do not consider that the time has yet come for the renewal of the special appeal made to their friends six years ago; and they will therefore for a time regulate their expenditure with regard to their ordinary resources. Instead of reverting to either the expenditure or the work of former years, they will appeal to the general body of subscribers to increase, as far as possible, the amount of their present subscriptions, and also endeavour largely to extend the list of subscribers to the society. The tables having been cleared, the Chairman, in the course of a short speech, called upon the secretary to make his annual statement. Mr. J. B. Hutchinson, the local secretary, followed with a remarkably able report, not only of local operations, but of the general aspects of the Disestablishment question. The report was received with loud applause.—The Chairman then addressed the meeting, and moved the adoption of the report. In the course of his address he said, although the Liberal party did not press the question of Disestablishment at the last general election, yet their opponents did so; but how far this was a wise course for them to adopt he now left them to judge for themselves. (Cries of "Hear, hear.") He knew this much, however, that by acting in this manner the Conservatives rendered essential service in behalf of the Liberal cause; therefore, he thought that so far they deserved thanks, even though it was an involuntary service which they rendered. (Hear, hear.) He repeated that the way in which the other side compelled them at the late election to discuss the Church question did very great service. Liberals had no reason to be ashamed of the progress made, but, on the contrary, had every cause for rejoicing in connection with the result of the past year's labours. The Rev. R. A. Armstrong seconded the adoption, and the future committee was then appointed and a resolution on the Burials Bill passed. Mr. Fisher, says the Nottingham Daily Express, delivered "an able and interesting address, in which he dealt with the numerous subjects of primary importance, and stated that steps would be immediately taken for the disestablishment of the Church in Scotland."

On Tuesday's conference and meeting were held at Derby, presided over by the Rev. W. Griffith, who gave a telling address. Mr. Fisher proceeded to deliver an elaborate address, of which the following is the summary in the Derby Daily Telegraph.—Mr. Fisher commenced his address by saying that the Liberation Society had tried to do one thing, but hitherto it had failed. They wanted to persuade their Church friends that their battle was not with the Church but with the Establishment. He despaired of ever succeeding on that point. What they sought to accomplish would, in many respects, be a blessing to the Church. Disestablishment would not deprive the Church of anything that was essential to her welfare. It was claimed on the part of the Church that the parochial system alone was a reason why it should be allowed to maintain its position. Disestablishment need not interfere with this, though the parochial system was by no means perfect. In Ireland the parochial system had worked far better since the Disestablishment of the Church of that country. It would not take away the legitimate influence of the Church. No Church would be the poorer for the loss of any influence that was only the outcome of its artificial position. This reform need not drive away the best men from the Church, but would allow them freer scope for their abilities. It would simply separate

the gold from the dross, and the dross alone would be destroyed. At the present time the Church was not governed by the clergy or by Convocation, but by the House of Commons. And the latter was not a suitable body for governing this great religious institution. Mr. Bradlaugh had more direct legislative power in reference to the Church of England than all the 23,000 clergymen put together. Disestablishment would set at liberty their Church friends, and allow them to select the best men amongst them as the governors of the Church. It stood to reason that it could be better governed in this way than by the House of Commons, in which there were men of different religious opinions, and even men who held the Bible up to contempt from one end of the land to the other. Disestablishment would enable Churchmen to remedy evils which they themselves deplored. The sale of livings was one of the greatest abuses in the Church. In the evidence given before the Royal Commission on this subject it was stated that more than half the livings in the Church of England were saleable. Mr. Cox, of Belper, collected a number of advertisements of sales of livings, in some of which the situation, being near a meet of hounds, was considered an advantage. This violated the spirit of the law, if not the letter. Churchmen either could, or could not, alter the state of things. If they could and did not, they were very much to blame; if they could not they were to be pitied, and as a matter of fact they could not. They were helpless in the matter. But there were no sales of livings in Ireland at the present time. In bringing about the only remedy for this state of things they were really the best friends of the Church. The speaker then referred to the manner in which Bishops were appointed, speaking of the election as a solemn farce. The Dean and Chapter had only "Hobson's choice." Although there was not much to complain of in the modern appointments, still the method was most unsatisfactory. This would never be remedied so long as the Church was established. Disestablishment would lead to the selection of Bishops who were the best men in the Church, and not to their election for political considerations. Surely this would benefit the Church. Disestablishment would enable Protestant Churchmen to free themselves from all complicity with doctrine which they proposed to repudiate. The tendency of Ritualism was to fetter the human mind, and to corrupt, through the confessional, the human heart. What was done in the Church now was done in the name of the nation. After this reform was carried out Protestant Churchmen would not have to put Mr. Dale in prison. Disestablishment would restore peace to the Church, and she sadly needed it. He was of opinion that the Public Worship Regulation Act had done more to intensify the feeling in favour of Ritualism in this country than to check it. Mr. Dale was in prison—they said for conscience' sake, but he contended that it was not so much for obedience to his conscience as for disobedience to the law. (Hear, hear.) When he entered the Church of England he knew the terms of the contract, and must either accept the penalty of his position or withdraw from the Church. Resorting to such extreme measures would, he thought, only intensify the feeling without removing it. When the Church was free she would be stronger and firmer for the work she had to do. Disestablishment would substitute promotion by merit for promotion by purchase or favour. At present there was a great deal of favouritism in the Church, and if the best men were brought more to the front it would be better for the Church and all concerned. Disestablishment would remove the difficulty that stood in the way of Christian unity. He did not think that they sufficiently gauged the ill-effects of disunion. Of the many causes contributing to scepticism none did more so than the disunion existing among Christian teachers. When the working men of our large towns perceived that it was not possible for them to unite on the same platform, that clergymen would not even recognise the position of Dissenting ministers, that they could not even meet together for prayer, what must they think? They told the people that Christianity meant brotherliness, and they had no right to expect the people to believe it till they all worked together. They ought to unite in securing this. Disestablishment would confer on the Church the unspeakable blessing of liberty. Liberty—not licence—was a blessing to any man. Their Church friends had got so accustomed to bondage that they did not seem to know what liberty was. But there was a better spirit in the Church now. She was no longer asleep, but a living Church, and the more she thrived, the better it would be for their mission, as the living Church would be the death of the Establishment. There was growth in the Church of England, and as she grew, her bonds would be burst asunder. They would rejoice at her prosperity, believing it would help the work in which they were engaged. (Applause.)

The Rev. T. Mirams moved—"That this meeting desires to record its hearty approbation of the operations of the Liberation Society, rejoices in the progress which has been made towards perfect religious equality, and pledges itself to use its best endeavours to forward the interests of the Liberation Society in this neighbourhood." He thought

that meeting a disgrace to the Nonconformists at Derby, and the subscription-list was also a disgrace to them. He trusted the pledge would be the means of something further being done in aid of the cause in Derby and district.

At Northampton there was also a Conference. Amongst those present, in addition to the deputation, were most of the leading Nonconformists of the town, including the Revs. J. T. Brown, G. J. Moore, E. R. Grant, and J. A. Spanawick; Messrs. E. Evans, H. Wooding, S. Pickering, G. Bass, F. Covington, M. P. Mansfield, G. M. Tebbutt, A. E. Berrill, J. Taylor, W. P. Law, T. Purser, P. Perry, R. Cleaver, H. M. Mawby, G. Higgins, J. S. Mason, S. Sears, J. Mustill, L. Moore, and a number of ladies, including Mrs. M. P. Mansfield, Mrs. P. Perry, Miss Williams, &c.—The Rev. J. T. Brown stated, in opening the proceedings, that they had for a long time past in Northampton been rather negligent and slack in regard to one of the greatest questions that was destined to occupy, he thought, much more than it had hitherto done, and very speedily, the attention of every man in this country. (Hear, hear.) He was only sorry that in Northampton they seemed to have gone back—he did not think they had as far as real sentiment was concerned, but with respect to a practical interest and a manifestation of that interest. (Hear, hear.) Unquestionably of late they had not been up to the mark; and it seemed desirable to the society in London that they should have a meeting of this kind, and receive a statement from Mr. Fisher, who was now present with them, and whom he was glad to see. (Applause.) Mr. Fisher's address related to the recent operations of the Liberation Society, and it was received with great appreciation.

## OTHER MEETINGS.

The North Cheshire Herald reports at great length a lecture delivered at Hyde by the Rev. J. Browne, of Bradford, Mr. Joseph Macnab in the chair. There were a few questions, but no controversy.

Oldbury.—On the 15th November a numerously-attended meeting was held in the Congregational Chapel, the audience being composed of the members and friends of the adult classes conducted on the basis of the well-known Severn-street, Birmingham, First Day-schools. Mr. G. Hastings spoke on "Our Principles," and the address was heartily approved. Mr. J. Wheeler ably presided.

Blackheath, near Dudley.—On the 19th October, in the Primitive Methodist Chapel, Mr. G. Hastings delivered a lecture on "Our National Church; its origin, dependence, and destiny." Much sympathy was expressed toward the Liberation Society in its objects and principles, as explained by the lecturer, who was warmly thanked for his service. Mr. B. Hadley, a member of the Rowley School Board, rendered good service as the chairman.

Wetheringssett, near Diss.—On Tuesday last a meeting was held in this village, under the presidency of Mr. O. H. Rands, of Eye. The chairman delivered an able address, and was followed by Mr. Lummis, who spoke on "The Poor Man's Church," and was well received. Mr. W. Taylor also spoke, and a cordial vote of thanks to the lecturer brought this, a first, meeting to a close.

Conisholme, near Louth.—A large and enthusiastic meeting was held here on Friday evening last, when the Rev. J. H. Lummis delivered his lecture on "The Late Session." Mr. G. Wainwright presiding. Although in the parish of the rev. lecturer of the previous evening, and although threatened with the continuous opposition of the united clergy wherever he appeared in the district, Mr. Lummis had a clear course, and no opposition of any kind appeared. It is expected that a reply lecture, however, may be announced during the next month.

North Somercotes.—Since Mr. Lummis' lecture here some time since on the tithe impost, the district has been much agitated on the question, so much so that a reply lecture was announced for last Thursday evening. Although the name of the lecturer did not occur in the announcement, Mr. Lummis, being in the neighbourhood, determined to hear the reply, and, attended by friends from Louth, appeared at the National School Room—the place of the lecture—to find that the lecturer was the Rev. L. H. Earle, of Conisholme, supported by Rev. F. Freshney and others of the local clergy. After demanding the right to be heard in answer, the lecturer commenced. The proceedings are well reported by the Louth Times.

We have been favoured with an early copy of The Graphic Christmas Number. In variety and excellence this issue surpasses even its predecessors. The contents include, besides other sketches, forty pictures admirably coloured and tinted, and several complete stories by artists and writers of acknowledged ability. The most noteworthy feature of the publication, however, is the supplementary Plate—"Cherry Ripe," a fac-simile of a picture painted expressly for the number by J. E. MILLAIS, R.A. It is pronounced to be one of the artist's finest works, and has been reproduced with extreme care and evident faithfulness.

## APOSTOLIC AND MODERN VIEWS OF THE RESURRECTION OF CHRIST.

## DR. KENNEDY'S MERCHANTS' LECTURE.

The lecture delivered by Dr. Kennedy, on Tuesday morning, in the Weigh House Chapel, in continuation of his argument for the reality of the Resurrection of Christ, was based on Luke xxiv. 34. He had endeavoured, said the lecturer, on the previous Tuesday, to show that the proofs required by Sir G. Cornwall Lewis and Dr. Arnold, of the occurrence of an alleged historical fact, had been more than produced in reference to the resurrection of Jesus Christ. The witnesses were the only ones qualified to bear witness, and they laid down their lives as a testimony to their veracity. The fact that the witnesses were the disciples of Christ could not be regarded as an objection to their credibility. Evidence of the death and resurrection of Jesus Christ could be no more expected from the banks of the Tiber, than would evidence of the death of Julius Caesar be looked for from the banks of the Jordan. The spread of Christianity was the only external proof. In all of Paul's epistles to the various churches of Europe and Asia the resurrection of Christ was distinctly asserted. Strauss demanded double proof of that event. The first, that the evidence for an ordinary historical event should be forthcoming, had been given. The second, that without its occurrence other events could not have taken place, was likewise capable of being furnished. Extraordinary evidence, the lecturer admitted, was necessary to establish belief in a miracle. A mere prodigy might be dismissed without consideration, but not so a miracle of such stupendous spiritual significance as the resurrection of Jesus Christ. A wonderful change was wrought in the disciples of Christ by that event, taking it for granted that they were before and after its occurrence what they are represented in the New Testament to have been. Peter, who had previously been timid, undecisive, and halting, became, in the words of Blunt, the Hulsean lecturer, steadfast and resolute, fearlessly charging his hearers with the murder of the Just One. The resurrection of Jesus was the predominant idea in the mind of Peter. It haunted him in every place, and in every argument. At the election of an apostle to fill the place of Judas, on the day of Pentecost, at the Beautiful Gate, reference to that event was prominent in his speech. The resurrection of Christ was the beginning of a new life and new thoughts in Peter. And he did not stand alone. Henceforth the apostles were all new men. What Peter believed, or did not believe, whilst Jesus lay in the grave, was not a matter of concern. Certain it was that the rulers and the multitude were satisfied that they should never see Christ again, and that his pretensions were discredited. The apostles' expectation of the establishment of an earthly kingdom perished also at the crucifixion. But, after the resurrection, their Christianity was based upon that event, or upon belief in its occurrence. If, however, they did not believe in a reality, they believed in a lie. A wondrous fount of blessing had that lie been. After referring to a sermon by Mr. Binney on the subject, the lecturer remarked that Christianity was inseparable from the resurrection, and the resurrection from Christianity. All the statements of Paul about the redemption of the body and its conformation to the glorious body of Christ, and so forth, were dreams or lies, if Christ had not risen from the grave. The resurrection was so incorporated with the Gospel that the two stood or fell together. So said Strauss, and Paul declared no less. More than collateral evidence was furnished by the apostles for the reality of the resurrection, for Peter and John were in accordance with Paul. The failure of every explanation of the resurrection, except the orthodox one, was another proof of the truth of the latter. There remained nothing but the original hypothesis to fall back upon if all other explanations failed. According to one theory of the resurrection, Jesus never really died, but was reanimated after a swoon. But Strauss himself had given a death-blow to that theory. How, he asked, could a half-dead man have crawled out of the grave, and impressed His disciples with the belief that He was the Lord of Life? The theory was at utter variance with the facts of the case. Another, and a very old hypothesis, was that the Lord's body was stolen. No one, however, dreamt now of charging the apostles with such a theft. According to others, the belief of the apostles was a pure hallucination, bred of a heated brain. Renan, however, who adopted this view, took only such bits of the Gospel story as would suit his purpose, and omitted every other statement. The latest attempt to explain away the resurrection was that of Dr. Abbott, who, in his "Through Nature to Christ," argued that the appearances of Christ to His disciples after His death were communications from the spirit-world to show that Jesus had been indeed glorified. But the death of the malefactor who entered Paradise with Christ, and the death of Stephen, might, with as much reason, be termed resurrections. If Christ rose from the dead only in the sense of being glorified, Paul was wrong in saying that Christ was the first-fruits of the dead. The theory of a spiritual resurrection was opposed also to the fact that Christ gave proofs of His



resurrection having been bodily. The final destiny of His body was also left entirely unaccounted for. What was meant, asked the lecturer in conclusion, by spiritual reality, as distinguished from historical reality in the case of the Incarnation and the Atonement? The fact of the resurrection was not only asserted by the apostles, but was found underlying all their hopes and teachings.

The subject of Dr. Kennedy's Merchants' Lecture next Tuesday will be "The Relation and Bearings of the Historical Fact of the Resurrection of Jesus Christ."

# LIBERALISM AND CHURCH POLITY. MR. ROGERS'S CONGREGATIONAL LECTURE.

THE second lecture, entitled, "Religious Liberalism in its Influence on Church Polity," was delivered on Tuesday evening in the library of the Memorial Hall. The changes in the ecclesiastical temper of our country were due principally, said Mr. Rogers, to the steady growth of the spirit of Liberalism. It was unfortunate, perhaps, that it should be described by a name which, in the minds of the unthinking and uninformed, was sure to associate it with mere political movements. They were, however, really distinct. The "Liberal" and the "Clerical" were two well-known terms, perhaps better known on the Continent than in this country, but with a sufficiently definite meaning among ourselves. Protestantism was identified by Cardinal Newman with Liberalism, and all the negations of unbelief were laid upon the head of the principle which had excited revolt against the authority of Rome. Liberalism was thus made to cover a very wide range of opinion, for though a certain distinction was recognised between the Evangelical and the Liberal, they were both more or less involved in the same condemnation. Cardinal Newman enumerated no less than eighteen separate theses, as constituting that creed of Liberalism which, in common with the High Church generally, he "earnestly denounced and abjured." But the fundamental idea of the whole—that which gave character to the movement—was neither more nor less than the right of private judgment, the essence of Protestantism. Every blow which was directed against the tyranny of Rome told against all human authority, every plea for liberty was an argument for the complete emancipation of the soul from all fetters, except those which it voluntarily accepted in obedience to the teachings of reason and conscience. An earnest Protestant seeking to repress free inquiry was as much out of place as Gracchus punishing sedition. "By Liberalism," said Cardinal Newman, "I mean false liberty of thought, or the exercise of thought upon matters in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and, therefore, is out of place." Yet in the exercise of his own thought upon the very questions in relation to which he denied the competency of the human intellect to pronounce, and would interdict liberty in others, he had reached certain conclusions, and those who adopted opposite ones had been seduced into "false liberty." In the mouth of a Protestant such a pretension could provoke only contempt. It was bad enough to claim infallibility for a Church which, at all events, had the hoar of antiquity on its brow, and a sceptre of power in its hands. But a Protestant who advanced such a demand in reality claimed infallibility for himself. Freedom, however, could never confer any right to hinder or check the lawful action of others. Religious freedom meant nothing more than the right of a man to form his own opinions, and to take all means for propagating them, which do not interfere with the good order of society, without let or hindrance from human authority.

One of the worst results of the advances of liberty was the tendency to a latitudinarianism which did not stop far short of absolute neutrality in relation to all creeds and churches. And when men began to think that it was of no moment to what Church they belonged, they were very apt to pass on to a conviction that it was of equally little importance what creed they held. There were, indeed, on all sides some who were more careful about the external vesture of the Church than about its spirit. The phenomenon, happily, was not a frequent one. It was a striking contradiction to the Lord's teaching that the life is more than the meat, and the body than raiment. Nothing was more certain than that the decay of the Christian faith would speedily result in indifference to the claims of rival systems, and ultimately in the collapse of all. This Liberalism sought, too, to minimise all points of difference. It was not only latitudinarian, but optimist. Especially was this the result where there was an Erastianism intent on preserving a National Church at all costs. Devoted friends of the Anglican Church, but who were at the same time alive to the peril by which it was menaced, were continually indulging in pleasant utterances, which were intended to prove to the world that their differences meant very little. The opening address of the Bishop of Peterborough, at the Leicester Congress, afforded one of the latest, and nor the least striking illustrations of this kind. But the questions which the Bishop treated

so lightly had been hotly and eagerly discussed in pulpits, on platforms, in courts of law. They had formed topics for Parliamentary discussion and for popular agitation. They involved points of conscience for the sake of which clergymen had gone to prison. Uninterested observers, witnessing this sudden change of opinion, were hardly likely to limit their view to any particular class of theological questions. They would include all points of ritual, polity, and even doctrine in one category, and relegate them to the region of the unknowable and unpractical. It was far better to face the truth manfully than to try and wrap it up in honeyed compliments or in vague generalities which deceived no one, but which did unfortunately confirm the impression already so prevalent, that there is no reality about our most earnest theological controversies. Liberalism boasted of being pre-eminently practical, and despised all scientific treatment of questions relating to doctrine or Church life. In the scientific world, according to Professor Huxley, the "practical" men had almost died out. But it unhappily was not so in the ecclesiastical world. The "practical" men held very cheap all differences about creed or policy. Religion, they urged, was not a theory nor a sentiment nor a profession, but a life. Doctrines and churches were not themselves an end, but simply the means to an end, and that end conduct. But to assume that there could be no relation between the speculative and the practical was a mere *petitio principii*. Certainly some men were better than their creeds, and goodness should be honoured wherever it was found; but a principle which might be properly applied in our estimate of personal character ought not to be pressed into a rule for the judgment of Christian doctrines and Church systems. It would be a grievous mistake to suppose that the desire to be practical was always found in association with scepticism or indifference. It was not unfrequently the manifestation of an entirely different spirit—a spirit so earnest in its devotion to the spiritual interests of Christ's kingdom, that it had little patience with the controversies in which were frittered away energy and talent needed for much higher purposes. In so far as it served to break down the barriers which ecclesiastical tradition or individual bigotries, or social custom had set up between different churches, it was effecting a great and necessary reform. But if it taught that questions of polity were of so little moment that a man need not feel himself bound either by the teaching of Scripture or the lessons of history in relation to them, it was making charity or liberty a cloak for a latitudinarianism that had in it the germ of serious evils.

Another danger of religious liberalism arose from the tendency to transfer judgments of individuals to the system with which they were identified. One remarkable case of that kind stood out conspicuously in our own time. It was not easy to measure the amount of power and prestige which the Romish Church had derived from the accession of John Henry Newman. In the brief period of a life-time, he had done more to raise the status of the Church of Rome in this country than had been accomplished by all the work of two centuries. It was no longer regarded as the portentous monster which it appeared to Protestants of the last generation. John Henry Newman had been the chief cause of that revolution. His adherence to the Vatican created the impression that its doctrines could not be a bundle of absurdities and idolatries, and that Romish priests were not necessarily the deceivers which heated partisans had represented. If the reaction stopped there it was not to be regarded with disapproval or regret. What was to be guarded against was that the fair judgment of the system itself was not disturbed and affected by the consideration shown to a distinguished convert. Nonconformists had been reproached by Dean Stanley for their sympathy with Cardinal Newman, as though it implied some leaning towards his High Church theories. But no suggestion could be more contrary to all probability as well as to all the facts of the case. Dissenters saw that the cause of true Liberalism in religion was served by the signal illustration he gave of the supremacy of conscience, and felt that truth gained infinitely more by his loyalty to his convictions than it lost by the transfer even of his great force to the side of reaction. The honour, paid to a man who gave up much because his conscience taught him to submit to the authority of the Church, ought not, however, to be denied to another who has made the same sacrifices, because his thinkings had led in precisely the opposite direction. But that did not imply sympathy with opinions which were in such rooted opposition to each other. Liberalism, again, was unable to appreciate the real importance of the struggles between rival systems. It regarded only their superficial aspects, and failed to perceive how deep their roots struck. Questions of Church Government might often involve not only theological doctrine, but also rights and liberties in which those who despised creeds and churches were deeply interested. This having been shown at some length, by the consequences resulting from the different

views held by Episcopalians and Congregationalists of the proper qualification for membership of a Christian Church, the lecturer closed by cautioning Liberals against treating all the teachers of Christianity as "clericals," intent on the subjugation of the human intellect, and by maintaining that true liberalism was in harmony with the purest conceptions of Christianity.

## EPITOME OF NEWS.

### DOMESTIC.

THE Queen and Court arrived at Windsor Castle from Balmoral yesterday morning. Before Her Majesty left Scotland she was able to enjoy a sledge drive.

The Prince of Wales returned to Sandringham on Friday evening from a neighbouring visit. Lord and Lady Granville and Mr. and Mrs. Gladstone arrived on Saturday from London on a visit to the Prince and Princess, and returned on Monday morning.

The Prince and Princess of Wales have gone on a visit to Lord and Lady Hastings, at Melton Constable.

Monday being the fortieth birthday of the Princess Imperial of Germany (Princess Royal of Great Britain and Ireland), the bells of St. George's Chapel and St. John's Church, Windsor, rang merrily in honour of the occasion. Her eldest son, Prince William of Prussia, who has just left England for Wiesbaden, is 21 years of age, and will be married next February to Princess Victoria, of Holstein-Augustenburg. Princess Victoria, his betrothed, is at present staying at Cumberland Lodge, Windsor Great Park.

Mr. Adam, the new Governor of Madras, will leave England for Brindisi to-morrow.

On Thursday the Prince of Wales visited Norwich for the purpose of attending the Norfolk and Norwich Fat Cattle Show. The Prince afterwards took luncheon with Mr. J. J. Colman, M.P., at Carron House.

The Duke of Edinburgh has finished his tour of inspection of the Naval Reserve and Coastguard Stations on the north-east coast of England, and has been visiting his brother at Sandringham.

On Saturday Parliament was prorogued to December 4th; so that it would be possible, if necessary, to have a short winter session.

It is reported the Earl of Beaconsfield has intimated that, on the eve of the assembling of Parliament, he will call a meeting of the Conservative party to consider the Irish question. To this meeting the Conservative members of both Houses will be invited, and its proceedings will have an important bearing on the course of the Conservative party during the session.

General Sir F. Roberts, who arrived at Dover last Wednesday, is at present staying with his mother, Lady Roberts, at Hampton Court Palace; and has accepted the command of the Madras army. He is to visit the Queen at Windsor Castle. It is proposed to present him with the freedom of the city of London, and a sword of honour.

Mr. Bright has written a letter respecting the Carnarvonshire election, expressing the pleasure which he felt in hearing that Mr. Rathbone had consented to become a candidate for the representation of that county. If he could have spoken to them he would have urged them to accept Mr. Rathbone as one who had sat in Parliament for many years, and had earned the respect and confidence of all parties and sections in the House of Commons. The Tories have been endeavouring to excite religious prejudice against Mr. Rathbone by stating that he is a man of no religion, and Mr. Rathbone has had publicly to deny the assertion. Mr. Douglas-Pennant the late Member, is working hard on the Conservative side. The polling takes place on the 30th. There have been rumours that Mr. Nanney will not go to the poll.

The Gloucester Election Commissioners had a sitting on Saturday, when Mr. J. J. Powell, Q.C., was examined relative to his political connection with that city. The Oxford Commissioners also took further evidence relative to the manner in which the last election was conducted.

The *Statist* contains a statistical table of the loans to farmers on bills of sale, from which it appears that farmers, in the year ending October 1, 1880, gave no fewer than 3,210 bills of sale for an aggregate sum of £567,560.

The Departmental Committee appointed to inquire into Education in Wales will commence their tour early in December, at Carmarthen. From thence they will proceed to Haverfordwest, and from thence to Swansea, visiting in their turn Merthyr, Brecon, Cardiff, and Newport.

Lord Randolph Churchill, M.P., speaking at Portsmouth on Thursday, criticised the policy of the Government with regard to Ireland, and had the insolence to declare that the blood of those who had been murdered, and the responsibility for other outrages, rested solely upon the head of Mr. Forster, who was indifferent to the warnings he received in the House of Commons. Mr. Gorst, Sir Henry Drummond Wolff, and other Conservative members, also spoke.

The Registrar-General reports that the death-rate of London rose last week to 23.3 per thousand annually and exceeded the average. The mortality from scarlet fever and measles is particularly great.

The Rev. Mr. Banks, speaking at Margate on Wednesday night, said that Lord Granville had informed a deputation that the Government fully intended passing a Bill to assimilate the borough and county franchise before another dissolution. They would remain in office to do this if defeated on other questions. The report has a doubtful aspect.

Circulars have been issued by the Royal Bank of Scotland, announcing the intention of the governors to apply to Parliament for power to create new stock to form a reserve of liability.

The Liverpool Elevated Railway scheme has met with a further check from the report of Colonel Yolland, who recently inspected the model prepared of a single line of (elevated) railway along the Liverpool Docks. Colonel Yolland advises the Board of Trade not to sanction an overhead railway constructed on the single-line system.

A conference of reformatory and industrial school managers is about to be held in London, to take into consideration the present state of the law concerning the treatment and punishment of juvenile offenders.

On Friday Dr. Cameron, M.P., presiding at a meeting in Glasgow for the suppression of the opium trade, said that this traffic being promoted under the British flag was not only iniquitous in itself, but was forced upon the Chinese. If the people of Great Britain were fully aware of the vice and misery this traffic produced, it would be arrested immediately. Resolutions condemning the traffic were adopted.

On Saturday the carcass of a whale was cast ashore on the north coast of Scotland. It measures 80ft. in length.

Mr. Mark Firth, of Sheffield, is now better, and hopes are entertained of his ultimate recovery.

Another act of wanton damage has been perpetrated on the Temple Bar Memorial. The head of one of the prominent equestrian figures on the bas-relief on the Law Courts side has disappeared.

The average price of corn last week was 44s. 1d. per quarter, the average price of barley last week was 33s. 9d. per quarter, and the price of oats was 20s. 4d. per quarter—in every instance lower than it was during the corresponding week of last year.

William Joseph Distin was executed at Bristol on Tuesday morning for the murder of Mrs. Daniels, a woman with whom he cohabited in August, by stabbing her. Marwood was the executioner, and used the long drop. Distin was so overcome with terror that he had to be supported between two warders from the gall to the scaffold, and while standing under the drop he had to be given something to drink to prevent his collapse.

When the Gloucester Election Commissioners resumed their sittings on Monday, Sir Trevor Lawrence, M.P., one of the Conservative candidates for that city in 1874, was examined respecting his political connection with the place. The sitting is now at an end for public purposes, and the Commissioners have adjourned *sine die*.

On Monday evening, at the sessional meeting of the Royal Geographical Society, Sir Bartle Frere read a paper on the temperature of South Africa, considered as a route to the centre of the equatorial region, in which he expressed a hope that the labours of Livingstone in the direction of the Zambesi would be successfully followed up by other explorers.

Colonel John Whitehead Peard, better known as "Garibaldi's Englishman," died on Sunday at his residence near Fowey, in Cornwall, at the age of about 69, from the effects of a paralytic stroke. He shared the adventures of "the Liberator of Italy" during several of his campaigns, and more especially that of 1860, when he obtained the warm thanks of his commander. On the retirement of Garibaldi to his island home in Capri, Colonel Peard returned to Cornwall.

Mr. Arthur Arnold and Mr. B. Armitage, the members for Salford, addressed their constituents on Monday night. Mr. Arnold said that in no part of Europe had landlords obtained so large a share of the produce of the soil, and done so little to promote and increase the best cultivation, as in Ireland, and it was the duty of Irishmen to agitate against the continuance of the system. He neither asked for the abolition of landlordism nor the establishment of peasant proprietorship, but he wished the latter should be given fair play, and then it would establish itself.

### FOREIGN.

In the French Senate on Saturday, a debate took place on M. Camille See's Bill for the higher instruction of girls. The object of the measure is to afford to girls the same advantages as are enjoyed by boys in the Government High Schools. On Monday the Bill was read a first time by a majority of eleven.

In the Chamber of Deputies on Monday, the Government Bill suspending the irremovability of the judges for a year, during which new appointments may be made, was carried by 294 to 169 votes. The extreme Radical journals say that the measure only enables M. Gambetta to appoint new political judges, who, when irremovable, will be as objectionable as those now sitting.

A monument in memory of the late King Victor Emmanuel has been unveiled at Vicenza by the Duke of Aosta. Deputations



from many of the Venetian communes were present at the ceremony.

The birthday of the Queen of Italy was celebrated on Sunday in Rome and throughout the provinces. Most of the principal towns were decorated with flags, and brilliantly illuminated, and bands of music went about the streets.

In Monday's sitting of the Italian Chamber the Minister of Grace and Justice stated that a compromise had been come to with the Vatican with regard to sees in the gift of the Crown. The intended nominees of the Pope would first apply for the Royal nomination, and this would be granted if inquiries concerning them proved favourable.

At St. Roch's Church, Paris, on Thursday, Prince Roland Bonaparte, son of Prince Pierre Bonaparte, was married to Mdlle. Blanc, daughter of the deceased lessee of the Monaco gambling tables. There was an immense attendance.

The Berlin *Official Gazette* publishes a Royal rescript creating an Economic Council for Prussia of seventy-five members, who are to hold office for five years. Their duties will be to examine and report upon all measures affecting the interests of trade, commerce, farming, and forestry before they are submitted to the Emperor for his approval. Forty-five of the members of this Council are to be nominated by the Ministers of Trade and Commerce, Public Works, and Agriculture from ninety names sent up by the Chambers of Commerce, trading corporations, and agricultural societies of the provinces of Prussia; and the thirty remaining members are to be freely selected by the Departmental Ministers concerned from the ninety names submitted, on condition that at least fifteen of them must belong to the handicraft and labouring class.

The marriage of Prince William of Prussia with Princess Augusta Victoria of Augustenburg is understood to be definitely fixed for the 25th of February. The Prince and Princess are expected to reside at Potsdam, in summer in the Marble Palace, and in winter in the Schloss.

The debate in the Prussian Diet on Saturday on the anti-Jewish agitation lasted five hours. There was a large attendance of visitors in the galleries, and the precincts of the Chamber were also thronged. Dr. Hänel, Professor of Law in Kiel University and a leader of the Advanced Liberals, brought forward the interpellation of which he had given notice, relating to the anti-Jewish petition which had been circulated, and said he hoped the Government would return a frank and full reply to the question as to what they intended to answer to the petition. Count Stolberg, the Vice-President of the Cabinet, replied on behalf of the Government that the petition referred to had not been presented; but the Government had no hesitation in declaring even now that they did not contemplate any change in the law affecting the rights of the Jews. A long discussion followed, the principal speakers being Herr Peter Reichensberger, a representative of the Ultramontanes, the Rev. Herr Seyfarth, a clergyman of the Established Protestant Church; Herr von Heydebrand und der Lasa, Dr. Virchow, and Herr Windhorst. The debate was resumed on Monday. One of the speakers urged that a vast deal of property had passed into the hands of the Jews, and that they must have acquired it by disgraceful means. Herr Richter remarked that many Christians in the highest circles of society had taken part in the swindling transactions of the inflation period following the French war. Herr Stöcker, the Court Chaplain, who has taken a prominent part in the agitation against the Jews, maintained that it was not the property they possessed but the manner in which they had acquired it which excited so much bitterness. Some other speakers having been heard, the subject dropped, no vote being taken.

Prince Bismarck is said to be really unwell, and suffering very considerably.

The Vatican is stated to have addressed a note to the French Government protesting against the application of the March decrees. There have been very high words between the Papal Nuncio and members of the French Government, and the former has threatened to retire.

The activity of Mount Vesuvius does not decrease. A Naples telegram says that on Saturday night thousands of spectators watched the new streams of lava descending towards the railway. Part of the road above the station has been invaded, but the main stream fortunately rolled down parallel with the line. It is thought, however, that all danger is not yet passed.

According to the St. Petersburg correspondent of the *Standard*, the Chinese difficulty is farther than ever from a satisfactory solution, Russia having added to her previous demands a heavy indemnity for the expenses of the naval demonstration in Chinese waters. The negotiations will now, in all probability, be prolonged through the winter.

A telegram has been received at St. Petersburg from Kiahkta, in Asiatic Russia, on the borders of China, dated 1st inst., announcing that Colonel Prjevalsky will arrive in St. Petersburg in January next. He will bring with him specimens of 2,000 birds, 1,300 plants, and numerous mammalia and fish, which he has collected during his explorations.

Two fresh earthquake shocks were felt at Agram on the night of the 19th, and they were succeeded after midnight by a terrible thunderstorm, which terrified everybody anew. Fresh shocks were felt on Saturday, and a slighter one on Sunday. Notwithstanding the recent recurrence of the shocks, the work of restoring the ruined and damaged houses in the city is being taken energetically in hand. A proposition had been made amongst the mercantile classes that a three months' moratorium, or delay, should be legally granted upon all bills now payable by the citizens. The Chamber of Commerce, however, has refused to support the suggestion. The Ban has gone to Pesth to obtain money for reconstructing the city.

A telegram from Teheran states that the Persian troops have burnt twenty-five villages in the district of Shehrveran, notwithstanding the orders of their commander. Fighting has taken place at Ushni, with heavy loss on both sides.

The *Golos* publishes an article on the Kurdish invasion of Persia, which it characterises as being of a most serious nature. It hints that the word "Kurdish" is somewhat vague, and asks if the Porte is, through the medium of the Kurds, preparing the road for the inevitable Ottoman retreat out of Europe into Asia Minor.

Lord Ripon arrived at Simla on Saturday morning, and left the same afternoon for Kurrachee. The Viceroy had held a grand durbat at Jacobabad, at which the Khan of Khelat was invested with the Grand Cross of the Star of India. The same honour was conferred upon the Nawab of Bahawalpur. The *Times* weekly telegrams state that there is very little news either from Cabul or Candahar, but that "a general feeling of uneasiness prevails in India as to Ayob's intentions." The weather and crop reports from the North-West Provinces state that rain is still wanted in many districts, but there is little or no distress anywhere except at Cawnpore and Rao Rareilly. There is no further news respecting the rising in Cashmere.

A highly-educated Mahratta Brahmin lady, Roma Bai, has made a civil marriage with a lawyer, a native of Sylhet. The event is significant as a breach of the straight rules of caste. The parties are of different race and different caste.

The Chinese labour agitation on the Pacific coast is frightening the Chinese. The steamer *Oceanic*, which sailed from San Francisco for Hong Kong on Thursday, had 850 Chinese on board.

The proposed mediation of the United States in the war between Peru and Chili has been abandoned as useless.

We are asked to say that Mr. J. Spencer Curwen is collecting materials for a memoir of his father, the late John Curwen, and that he will be much obliged for the loan of letters, and for biographical information from friends. Letters may be addressed to him at Plaistow, E.

Messrs. T. and T. Clark will publish in December, "The Incarnate Saviour: A Life of Jesus Christ," by the Rev. W. R. Nicoll, M.A. The new life will give special prominence to the Incarnation and Atonement.

"Vignettes of the Great Revival of the 18th Century" is the title of a new work by the Rev. E. Paxton Hood.

A new work by the author of "Ecce Homo," and dealing with the subject of "Natural Religion," is announced.

The new serial story in the *Quiver*, entitled "In Vanity and Vexation," which is already exciting a very strong interest, although only the first instalment has so far appeared, is from the pen of the popular author of "Lost in the Winning," a story which achieved a remarkable success a few years ago in the same magazine.

Mr. R. H. Shepherd's "Bibliography of Thackeray" will be published shortly, uniform with his Bibliography of Ruskin and Dickens, by Mr. Elliot Stock. The publisher will issue a limited number of large paper copies, uniform with the edition *de luxe* of Thackeray's works, for the use of the subscribers to that work.

Mr. Tennyson's volume contains: "The First Quarrel," "Rizpah," "The Northern Cobbler," "The Revenge," a Ballad of the Fleet, "The Sisters," "The Village Wife; or, the Entail," "In the Children's Hospital," "Dedictory Poem to the Princess Alice," "The Defence of Lucknow," "Sir John Oldcastle, Lord Cobham," "Columbus," "The Voyage of Maeldune," "De Profundis: 'The Two Greetings,'" and "The Human Cry;" the Prefatory Sonnet to the *Nineteenth Century*, and Sonnets to the Rev. W. H. Brookfield and Victor Hugo and on Montenegro; "The Battle of Brunanburgh," "Achilles over the Trench," "To the Princess Frederica, of Hanover, on her Marriage," "Sir John Franklin," and "To Dante."

Leopold von Ranke, the historian of the Popes of Rome, who has published more than eighty volumes, and who is over eighty years of age, is busily engaged with a new work on universal history, the first two volumes of which are expected to appear before Christmas, dealing with the oldest historical group of peoples including the Greeks.

The charge delivered by the Archbishop of Canterbury in successive addresses at Croydon, Tunbridge, Dover, Ashford, Canterbury,

and Maidstone, at his third quadrennial visitation in August and September last, has now been republished under the title, "The Church of the Future," by Messrs. Macmillan and Co.

#### GLEANINGS.

THERE is a Gaelic proverb: "If the best man's faults were written on his forehead, it would make him pull his hat over his eyes."

A Methodist preacher in America is reported to have recently said:—"Brethren! The muddy pool of politics was the rock on which I split!"

An American paper says that apples are so cheap in Ohio that it doesn't pay the wind to blow 'em down.

If a man really wants to know of how little importance he is, let him go with his wife to the dressmaker's.

An imbecile who wished to make himself agreeable to Longfellow said—"Sir, every night of my life I fall asleep over one of your works!"

Amongst the announcements of the coming season is a work in which the "Alleged Claims of Queen Victoria to the Throne of David" will be examined in connection with "Anglo-Israelism and the Great Pyramid."

"Which is the more delicate sense, feeling or sight?" asked a professor in Columbia College. "Feeling," responded the student. "Give a proof of it, with an example," said the professor. "Well, my chum can feel his moustache, but nobody can see it," responded the student.

"Hole on dar!" said a coloured man, hailing an acquaintance. "Does yer cross this street ebbery time yer sees me ter keep frum payin' dat bill?" "No, I doesn't." "What fur, then?" "To keep frum bein' axed fur it."

Going home from church, she remarked to her husband, "Did you notice that bald-headed man in front of us, and how young he looked? I never saw anyone so young before with a bald head." Then he silenced her by replying, "My dear, I was bald-headed before I was a year old."

Clubbiest A. was telling a story in the club. Clubbiest B., when it was finished, said, "Well, that reminds me of another anecdote," and he related it. A. thereupon remarked, "I don't see how what you have told us recalls my story." "It does," replied B., "because mine was on the same page of Joe Miller as yours."

COURTLY HUNTING.—During the hunting enjoyed by the Emperor William and his Court recently at Letzingen there were slaughtered no fewer than 852 head of big game, including deer of all kinds and wild boars. To this total his majesty himself contributed 118 head, and the Grand Duke Vladimir 88, and others making a score in delicate proportion to their rank, as deftly pre-arranged by the Royal forester-in-chief. What would Nimrod have said to this kind of hunting?

UNEXPECTED.—The *Era* relates the following amusing incident as occurring at Mr. Siddall's Theatre and Cirque, South Shields, on Tuesday evening. It appears that a man paid for admission to the pit, and, while presenting his cheque to the doorkeeper, the latter, recognising him as a member of the Salvation Army, remarked, "Hallo, John, have you left the Salvation Army?" "No," was the response; "I have just popped in to see if I can get one or two new tunes for our hymns, as the present ones are getting old."

A PRETTY STORY.—A very important discovery to naturalists has just been made in Newgate Gaol. Upon some repairs being made a petrified cat was found in a crevice of an old stone wall. It subsequently came under the notice of Mr. Frank Buckland, the eminent naturalist and editor of *Land and Water*, and he is of opinion that the cat must have been in this condition ever since the 15th century. "That being so," said Mr. Buckland, "I have but little doubt that it is the celebrated cat of Sir Richard Whittington, thrice Lord Mayor of London." The cat is exhibited in the window of the *Land and Water* office, and is attracting a good deal of attention.

GENERAL EXPENDITURE ASSURANCE COMPANY (LIMITED).—With reference to the proposed issue of a million Promissory £5 Notes by this company, as stated in an advertisement which appears elsewhere, we observe that the first drawing is to take place in April next, but that in order to participate in it, applications should be sent in at once.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN GENERAL DEBILITY.—In cases of Debility and Defective Nutrition, the use of this celebrated Oil has been attended with remarkably beneficial results. Rowland Dalton, Esq., District Medical Officer, Bury St. Edmunds, writes:—"In giving my opinion of Dr. de Jongh's Light-Brown Cod Liver Oil, I have no hesitation in saying that I have not the slightest confidence in any other kind. The effects of Dr. de Jongh's Oil are sure and most remarkable, especially in that broken-down state of health and strength which usually precedes and favours tubercular deposit; as I never recommend any other sort. The Oil I have from you was for my own use, and it has certainly been the only means of saving my life on two occasions; and even now, when I feel 'out of condition,' I take it, and like it, unmixed with anything, as being the most agreeable way. I could wish that Dr. de Jongh's Oil would come into general use, and entirely supersede the Pale and other worthless preparations." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 6d.; quarts, 9s., with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.

#### Notes of the Free Churches.

##### CONGREGATIONAL.

—Rev. M. Robinson, of Hatcham, has accepted the pastorate of Glendower-street Church, Monmouth.

—Rev. John Naylor, B.A., of Manchester, has accepted the pastorate of the church at Kenilworth, Warwickshire.

—Mr. D. Wallace Dunthie, of the Lancashire College, has accepted the pastorate of the Jollie Memorial Church, Barrow, near Whalley.

—A movement is in contemplation to erect a church at Abbeydale, near Sheffield. A good commanding site has long since been secured.

—Rev. George Barrow Kidd has resigned the pastorate of Roe-street, Chapel, Macclesfield, over which he has presided for the last 52 years.

—Rev. W. Fox has received from the deacons and friends of Lion Church, Ripponden, a certificate of life membership in the Pastors' Retiring Fund.

—Rev. John Holroyd, of Sedburgh, has been presented by the members of his congregation with a certificate of life membership in the Pastors' Retiring Fund.

—Rev. T. Hawke was presented on the 10th inst., by the church and congregation at Silverdale, with a purse of money, in testimony of the regard in which he is held.

—At the anniversary of the settlement of the Rev. H. de Vere Gookey at Staines on the 18th inst., it was stated that the manse fund was progressing, and it was hoped building would soon be commenced.

—New schoolrooms are to be added to the Tyndale Church, Lower Barton-street, Gloucester, as well as completing the building. Mr. James Tait, architect, of Leicester, has prepared the necessary plans for the committee.

—The inaugural meeting of the Richmond-hill Band of Hope was held in the lecture room of Richmond-hill Church, Bournemouth, on the 9th inst. Mr. B. M. Bamsey (Superintendent) in the chair. Sir J. B. Sullivan, K.C.B., has accepted the office of president.

—The Rev. R. Robinson, the secretary of the London Missionary Society, preached the annual sermon on behalf of the society at the Old Independent Chapel, Haverhill, Essex, on Sunday last, when the sum of £10 13s. 10d. was collected on behalf of the society.

—Rev. W. C. Talbot, late of Darwen, received a public welcome on the 10th inst., as pastor of the church at Wimbledon, which, though now meeting in an iron chapel, is growing in numbers and influence, so that ere long building operations will have to be commenced.

—The recognition of the Rev. J. D. Thane as pastor of the church at Fowey, Cornwall, took place on the 16th inst. Rev. W. J. Bull, secretary of the County Association, presided, and Rev. E. W. Bickley, F. Young, J. Pinn, and G. Boulderstone, delivered fraternal addresses.

—Mr. R. Baldwin Brindley, of New College, London, son of the late Rev. Richard Brindley, of Bath, has accepted the pastorate of the church at Ramsgate, from which the Rev. H. J. Bevis retired in December last, after a ministry of 43 years. Mr. Brindley hopes to commence his ministry early in the spring.

—Rev. George William Smith, pastor of the English Congregational church in Brecon, has received a cordial and unanimous invitation from Dr. Kennedy and the church in Stepney Meeting to the office of assistant pastor, and is expected to enter on his labours at Stepney in the beginning of January.

—A bazaar, opened by Henry Dyne, Esq., churchwarden, was held at Bruton, Somerset, on the 15th and 16th inst., in aid of a fund for repairing the Sunday-school building and providing class-rooms in connection with the congregation of which Rev. D. J. Gass is pastor. The proceeds amounted to £80.

—At a meeting of the congregation of the church at Willesden, held on the 16th inst., a testimonial amounting to £29, was presented to Mr. Jonadab Finch, in acknowledgment of his earnestness and self-denial in carrying on the work at Willesden. Arrangements were also made for holding a bazaar in December to clear off the debt of £1,080 still remaining on the church.

—The Sunday-school anniversary sermons in connection with Milton Church, Rochdale, were preached, morning and evening, by the Rev. Dr. Mellor, of Halifax, to crowded congregations, on Sunday last. A children's musical service, interspersed with an address by the Rev. St. Lewis, of Rochdale, was given in the afternoon. The collections for the day amounted to £91 6s. 5d.

—Rev. J. C. Kirby, the present chairman of the New South Wales Congregational Union, has accepted a call to the pastorate of the church at Port Adelaide, South Australia. The *New South Wales Independent* says:—"In Mr. Kirby we are losing and South Australia is gaining a Gospel Minister who fears or flatters no man, and who is ever willing to 'spend and be spent' in the service of Christ."

—The friends of the Rev. T. Wickham Tozer, the pastor of St. Nicholas Chapel, Ipswich, will be grieved to hear of his sad bereavement in the death of a beloved daughter, after a long affliction, at Bournemouth, on Monday last. We believe this is the seventh member of his family whom Mr. Tozer has been bereaved of, and his Ipswich friends deeply sympathise with him under this heavy affliction.

—At a valedictory meeting, held in the schoolroom of Winham church, Somerset (Rev. T. M. Prentice, pastor), Mr. Hugh Trenchard, the superintendent, who is leaving for New Zealand, was presented with an address, accompanied by a field-glass; Miss Sophy Trenchard received at the same time one of the Oxford Bibles for Teachers, in recognition of her services as Sunday-school teacher and joint organist.

—Rev. W. G. Percival (late of Rotherham College) was ordained on the 2nd inst. minister of the chapel at Uppermill. The Rev. Professor Tyte, of Rotherham College, presided, and asked the questions. Rev. Dr. Bruce gave the exposition of Congregational principles, and offered the ordination prayer; Rev. Dr. Falding gave the charge to the minister. In the evening the public recognition service was held in the schoolroom.

—A shocking accident happened at the Congre-



gational Sunday-school, Ashton-under-Lyne, on Sunday last. After the morning lesson, the children left the large school on the upper floor to attend the services in the chapel and lecture-hall. Three or four little girls loitered on the staircase, and one of these, while swinging on the mahogany balustrade overbalanced herself and fell to the ground, a distance of 20 ft., sustaining such injuries that she died in the district infirmary the same evening.

The annual meeting of the church and congregation connected with the chapel at Pangbourne, was held on the 16th inst. After tea a numerous company assembled in the chapel, when the pastor, Rev. J. Oldham, gave an encouraging account of the progress of the church in this interesting village by the Thames. The meeting was addressed by Rev. C. Goward, secretary to the Berks Association, by Rev. W. Hawkins, and others. Excellent congregations, we hear, are gathered every Sunday in this comfortable and elegant place of worship.

Rev. J. Hamilton, late of the Irish Presbyterian Church, author of "The Starry Host," &c., was ordained to the pastorate of the church at Bourne, on Wednesday, 17th inst. Rev. A. Murray, Peterboro; Rev. M. Lucas, Newark; Rev. Isaac Hall, Sheffield; and W. Goldie, Esq., Sleaford, took part in the service. The Baptist and Wesleyan ministers in Bourne were present, and testified their high appreciation of Mr. Hamilton. Rev. Professor Paton, M.A., of Nottingham, preached on the following Sunday, and gave the charge to the church.

Rev. R. W. Morley was ordained on the 16th inst. as pastor of the church at Cannington, near Bridgewater. The charge to the pastor was given by Rev. S. M'All, principal of Hackney College, and the sermon was preached by Rev. E. B. Johnson. Revs. E. S. Prout, Professor Chapman, R. P. Eriehach, and W. S. Bestall (Wesleyan), took part in the services. Letters expressive of high esteem for the pastor were received from Professor Reynolds, Sir Charles Reed, M.P., and S. Morley, Esq., M.P. The evening meeting was presided over by G. B. Sully, Esq., J.P.

The restoration of the old chapel, Gloucester-street, Finswick, of which the Rev. Cornelius Winter was for so many years the pastor, is about to be undertaken by a local committee. Plans have been prepared by Mr. James Tait, architect, Leicester. It is also in contemplation to improve the schoolroom by the addition of two classrooms, which are very much required. As Cornelius Winter was in his day one of the leading spirits of Independency, it is hoped that the denomination in general will assist the friends in the restoration of this ancient place of worship, which dates back to 1656.

A lecture was delivered by the Rev. William Scott, the pastor of Tacket-street Church, Ipswich, on Tuesday evening last, November 23, at the Lecture Hall, on "The Right Hon. W. E. Gladstone." E. Goddard, Esq., J.P., presided, and there was a good audience, who evidently listened with great interest to the lecturer, who was suffering from a severe cold. A vote of thanks to Mr. Scott at the close was moved by the Rev. T. B. Broadrick, Unitarian minister, and seconded by E. H. Tison, Esq., and unanimously adopted, and the meeting closed with a vote of thanks to the chairman.

Recognition services were held at the West-end Welsh Chapel, King's-road, Chelsea, on the 13th, 14th, and 15th inst., in connection with the settlement of Rev. J. Rowlands, of Beaumaris, as pastor. Rev. W. Rees, D.D., W. Griffiths, R. Williams, and E. L. Thomas took part in the services, as also in a social meeting, held under the presidency of the Rev. R. Williams, when addresses of welcome were delivered by delegates from the other Welsh Congregational churches of London. On the Thursday following a soiree was held in connection with the opening session of the West-end Welsh Institute to welcome Mrs. Rowlands.

Recognition services in connection with the settlement of the Rev. Thomas Cooper as pastor of the Peter-street Church, Tiverton, were held on Thursday, Nov. 18. Professor Chapman gave the charge to the pastor, and Rev. C. B. Symes preached the sermon to the people. The chair was occupied by Mr. E. M. Winton, Mayor of Tiverton, and a member of the church. Mr. Cooper's pastorate has already extended over eight or ten months, during which time the church and the Sabbath-schools have increased in numbers and efficiency, and the Independent church bids fair to reoccupy its old position as a power for good in the town and district.

The special services to which we have before alluded were held in Manchester last week. Rev. R. W. Dale, in his opening address, said the great task of the Church of this age was to recover the Christianity of Christ. That was far more important, far more urgent, and far more necessary for the Church at the present time than to conflict with prevailing unbelief. Professing Christians had lost that indisputable superiority in morals and that recognised supremacy in righteousness which ought to belong to the Christian Church, and he believed that it was because the Church had striven to realise the moral ideal of the world instead of the moral ideal of Christ.

The Rev. Dr. Mellor, at the close of the service at Square Church, Halifax, on Friday night, was presented with a bookcase, study chair, and his portrait in oil by the teachers, scholars, and friends in the Sunday-school. The portrait is by Miss Wood, of Manchester, and is an excellent likeness. Mr. Edward Crossley, by whom the presentation was made, referred to Dr. Mellor's refusal to leave Square Church for Kensington, when requested recently, and said this had given great satisfaction to the Sunday-school, as well as to the church, and these gifts were some slight recognition of his conduct in this respect. Dr. Mellor acknowledged the kindness of the subscribers in a few appropriate words.

The centenary of the church at Sarney, was celebrated on the 9th inst. The first chapel was built in 1780, by Rev. John Griffiths, then in Llanfyllin, father of Rev. W. Griffiths, of Holyhead. Since 1824, the services have been conducted in English; before that time they were frequently in Welsh, but it is explained that this never was "a Welsh church." The chapel wherein worship is at present conducted, was built in 1829, and restored and improved in 1877. Revs. J. S. Williams, Dr. Davies, and T. Hughes, were among the speakers. Rev. T. Jenkins, who is leaving for another pastorate, was presented on this occasion with an address and a purse of money in token of the esteem in which he is held.

An effort is now being made to reunite the churches meeting in Friar-street and Broad-street, Reading. Rev. J. F. Tunling, the former pastor of St. Augustine Chapel, Friar-street, having removed to Eastbourne, Rev. C. Goward has intimated his willingness, with a view to facilitating the proposed union, to resign the pastorate of Broad-street chapel. "The church at Broad-street," says the Reading Observer, "has considerably improved under the ministry of the present pastor, which was begun when the church was in a very depressed condition. Mr. Goward's resignation will be a source of regret to many beyond his own congregation, while all must appreciate the generous motive which dictated this step on his part."

The church and congregation at Horsham celebrated last week the 11th anniversary of the settlement of its pastor, the Rev. Geo. O. Frost. About 120 partook of tea in the spacious school room, after which a public meeting was held, presided over by Geo. Knott, Esq., of Cuckfield. Addresses were given by Revs. R. Berry, J. S. Bright, T. B. Figgis, W. Knight, S. Evershed, and J. Dobson. Hearty congratulations were given to the church and its pastor. The school-room which has just been erected at a cost, including ground, &c., of £800, and is paid for, is but a part of the work contemplated. The church is making efforts to secure funds for a new chapel. About £1,200 more is needed, and an appeal is made to friends outside to help, as the congregation is unable to do the work alone.

Sunday-school sermons were preached at Islington Chapel, Upper-street, on the 31st ult., by the pastor, the Rev. R. Berry, who also conducted a service for scholars, teachers, and parents in the afternoon. The manifestations of revived interest and vigour were seen in the good congregations, the earnest spirit of the people, and the enlarged collections. Special hymns were sung by the choir and scholars. On the following Wednesday evening a very successful tea-meeting was held, under the presidency of the pastor. Encouraging reports were read by the secretary, stating an increase of 70 scholars, and by the treasurer showing a balance in hand. The Rev. J. Morgan, of Whitfield Tabernacle, offered prayer, and earnest addresses were delivered by the Revs. M. Smith, J. White, W. Murray, J. Ellis, and the superintendent of the school, Mr. Barltrop.

On Friday last, at the invitation of Dr. and Mrs. Parker, the students of Hackney College partook of tea at the City Temple. The rest of the evening was devoted to a conference on the work of the ministry. Dr. Parker, in his address, reminded those present that their work was to preach Christ, and pointed out that this was not so easy a thing as was commonly supposed. At the close the students, for upwards of an hour, asked questions, which drew forth answers of a very frank, clear, and ready nature. Mr. J. Rolfe Fisher, the senior student, heartily thanked Dr. and Mrs. Parker for their hospitality, and expressed the indebtedness which his brethren felt for the wise and stimulating words addressed to them. At the close of the conference, James Robertson, Esq., a deacon of the City Temple, presented each student with a copy of Dr. Parker's recent work, "These Sayings of Mine."

The 200th anniversary of Old Gravel-lane Meeting House, Wapping, has been celebrated this week. On Sunday last sermons were preached by Revs. T. J. R. Temple and Tutin Thomas. Rev. Dr. McAulane also preached a sermon in the afternoon at Wycliffe Chapel, kindly lent for the occasion. The public meeting on Tuesday was addressed by Revs. W. Edwards, J. T. Bennett, Julius Benn (the pastor), and W. Brown.

The chapel at Ripley, near Ringwood, was reopened on the 31st ult., after extensive alterations, including the removal of the entire internal arrangements, carrying out the front wall lift to the road, and putting lance windows instead of the double row of small ones. In the school premises, the old school-room has been divided into classrooms, over which have been built a large general school-room. The present seats are far more comfortable than the old straight backed ones, and the handsome rostrum, which occupies the place of the small high pulpit, is much better for the preacher. The cost, about £490, has been defrayed by a wealthy friend of the cause, the people being left to furnish and see to a few extras. A public meeting on the 1st inst. was presided over by James Kemp-Welch, Esq., of Christ Church, and addresses were delivered by Revs. W. Jackson, G. Burgess, S. Williams, and F. W. Turner (pastor), and Messrs. R. Jennings, S. P. Moore, J. McWilliam, and H. Jenkins.

Rev. Samuel Goodall, minister of Claypath Chapel, Durham, has addressed a letter to the members of his church announcing his intention of retiring from the pastorate in the coming month of May. The Durham Chronicle says: "Every citizen of Durham may justly regard it as an honour to the town that, for well-nigh forty years, an occupant of one of the local pulpits has lived a blameless life before his neighbours. It is to the credit of Nonconformity that such a protracted connexion with a single congregation is only to be severed by the desire of the pastor, who spontaneously purposes to stand aside in order to make way for a younger man. It is often made a matter of reproach to dissenters that their ministers occupy positions which the caprice or the undignified unfriendliness of their office-bearers or congregations compels them to relinquish; but here we have spiritual functions exercised for more than the lifetime of a generation, and in prospect of their being relinquished we to-day report the more than kindly resolutions adopted at the Church meeting on Monday evening."

The Mayor of Oswestry (Alderman Thomas Minshall), who is a Congregationalist, attended his own place of worship, Christ Church, in semi-civic state on the 14th inst. There was no procession from the Guildhall, which is usual on "Mayor's Sundays," but Mr. Minshall wore his chain of office at the commencement of the service, the maces were placed on the Communion table, and the sergeants-at-mace, arrayed in their official gowns, sat over against them, on the front benches of the church. A very large congregation filled the building, and a number of town councillors, including the Ex-Mayor (Mr. John Morris), his immediate predecessor (Mr. John Thomas), and several Episcopalian, were present. The sermon was preached by Rev. J. J. Paynter. At the close of the service the Mayor again assumed the civic chain, and, preceded by the mace-bearers

carrying the maces, walked down the church, and the councillors fell in behind as soon as His Worship passed the pews where they sat. The collections during the day were for the Cottage Hospital and the Dispensary, and amounted to £13 0s. 3d.

A new church, capable of seating 350 persons, and erected at a cost of £1,900, was opened at Holt on Thursday. Its style is Early English of the 14th century, and it consists of nave, transept, and aisles. At the south end is a circular apse or chancel, in which are placed three painted glass windows to the memory of deceased members of the Beaven family. The aisle is stopped on the south front by a small square tower and spire, 70 ft. in height, and at this end of the church is a children's gallery supported by iron columns, and with an open panelled front. Encaustic tiles are laid for the flooring of the aisles; the floor of the apse is covered with a rich Brussels carpet. The old chapel has been converted into a schoolroom and classroom; the organ has been rebuilt. Rev. J. Guinness Rogers preached the opening sermon, and in the evening delivered a lecture on Nonconformity. At the luncheon, over which Mr. Handel Cossam presided, it was mentioned that about £1,200 had been received towards the reduction of the debt. The collections on the day of opening amounted to £105 12s. 3d. The sermons on Sunday last were preached by Rev. H. Tarrant.

Recognition services in connection with the settlement of the Rev. W. Crosbie as pastor of Clifton-road Church, Brighton, were held last week. On Sunday sermons were preached by Principal McAll, morning and evening; in the afternoon, Mr. Crosbie conducted a special service for the young. On Monday evening a devotional service was conducted by Rev. Charles Graham. On Tuesday Rev. J. Baldwin Brown preached in the afternoon, and a public meeting took place in the evening, Henry Lee, Esq., M.P., presiding. The Chairman referred to the fact that during a period of twelve years two successive pastors of the church, Revs. John Graham and Thomas Spencer, had met their deaths while bathing. Revs. Dr. Clemence, R. Hamilton, T. Rhys Evan, Dr. J. H. Wilson, Dr. Hamilton, J. S. Geale, and Mr. Bottomley, senior deacon of Mr. Crosbie's former church at Derby, delivered addresses. On Wednesday there was a public meeting under the presidency of Henry Wright, Esq., J.P., who testified to the excellent work done by Mr. Crosbie at Derby. Revs. Dr. Falding, W. Roberts, A. King, A. Reed, J. Bigwood, and A. Forster; Mr. Wheatcroft, chairman of the Derbyshire Union, and others, delivered addresses. On Thursday evening Mr. Tippet, one of the deacons, gave a free tea to 500 of the poor of Brighton in the schoolroom, after which an evangelistic service was held. On Sunday last sermons were preached morning and evening by Rev. Dr. Falding.

The one hundred and sixtieth anniversary of Colliers' Bents Church was held in their lecture-hall, New Kent-road, on Tuesday, the Rev. Dr. Wilson in the chair. The hall was crowded. In opening the proceedings, the chairman gave an interesting and suggestive account of the rise, progress, and present state of the church, the facts being gathered from the church books, which have been preserved from 1736, when the church formulated a constitution, to the present day. From this statement it appears that during that long period the church had passed through many trials of its faith and patience, the greatest being the loss of the chapel in the year 1854, the membership being too feeble to purchase and renew the leasehold. Since then, and after worshipping in different places, eligible premises had been leased in New Kent-road, with an excellent frontage, and a lecture-hall fitted up at a cost of £800, there being sufficient ground behind for the erection of a new chapel. At the earnest request of the church, and the recommendation of friends deeply anxious to preserve and extend it amid a large and growing population, he had undertaken the pastorate in the meanwhile, and it was very encouraging to find that during the past year the membership had considerably increased, the congregation in the evening nearly filling the hall. The Rev. Dr. Clemence, as a minister in the neighbourhood, congratulated the church on its greatly improved prospects, and delivered an able and eloquent address on personal duty and church work. Rev. R. Wearmouth, as another neighbouring minister, rejoiced in the new life which had shown itself, and felt that it would have been a calamity had the church been allowed to perish; while Dr. Wickson made a happy use of an incident, showing that it "could not die for the life that was in it." Mr. Green, Mr. Snell, and other gentlemen spoke in the same strain, and votes of thanks having been passed to an excellent choir, which had added greatly to the enjoyment of the evening, and to Mr. Snell and the ladies who assisted in providing an excellent tea in the school-room, the meeting, the interest of which had been sustained throughout, separated.

#### BAPTIST.

Mr. Davis, of Bristol, has accepted a unanimous invitation to undertake the pastorate of the church at Sydney.

The Rev. W. Sutton, late of Oakham, Rutland, has accepted the unanimous invitation of the church meeting in Zion Chapel, Bradford-on-Avon.

The financial result of Messrs. Fullerton and Smith's visit to Leamington, which has just terminated, is about £100, on behalf of the Pastor's College.

Mr. Thomas Cook has presented a site, and proposes building a memorial hall and school in connexion with Archdeacon-lane Chapel, Leicester, in memory of his daughter.

The Rev. W. S. Llewellyn, formerly of the Pastors' College, and since of Bowdon, near Manchester, where he has been pastor the last six years, has accepted a call to the pastorate of the church at Ogden, near Rochdale.

The Rev. Samuel Vincent has resigned the pastorate of Park Chapel, Great Yarmouth, and accepted an invitation from the church at Southport, Lancashire. He has been induced to take this step because of the state of his health.

At the nineteenth anniversary services connected with the Commercial-road Church, Newport, Mon., held last week (Rev. J. W. Lance, pastor), the collections realised £244 in aid of the effort now being made to clear off the mortgage debt of £400 from the building.

Arrangements have been made for a conference in the interests of Foreign Missions, to be held at Liverpool next week. Some 200 or 300 ministers and delegates of various Churches are expected to attend, and valuable practical results are anticipated from the discussion.

We have to announce the decease of the Rev. J. Rees, who for the last three years has been pastor of Fennel Church, Cwmavon, Glamorganshire, which numbers 350 members. He died on Thursday night last, and was to be buried on Tuesday, at Blaeny man, St. Dogmael's.

At a public meeting on Saturday evening last, the Rev. J. Davies (Talhiron), of Bronllywyn, Pentyrch, was, on his return from America, presented with a testimonial as a token of the appreciation in which his services in the ministry during the last 29 years have been held.

At Rye-lane, Peckham, on the 14th inst., the members of the young women's Bible-class, numbering over 100 members, presented their teacher, Mr. George Thomas Congreve, with a large picture, beautifully framed, containing portraits of 50 members of the class, as a birthday gift.

After seven months successful labour at the Baptist Chapel, Pole-street, Preston, Mr. G. Goodchild, late of Mr. Spurgeon's college, has received and accepted a very cordial and unanimous call to the pastorate of the church. His ministry will commence at the beginning of the New Year.

Recognition services in connection with the settlement of the Rev. J. J. Irving as pastor of the church at Maidenhead have just been held. The Rev. W. Cupp preached, and a public meeting under the presidency of the Rev. D. Martin followed. The Rev. G. T. Inglis, J. B. Warren, and others took part.

A new chapel was opened in Gresham-road, Brixton, on Tuesday afternoon, Nov. 16, by the Rev. J. P. Chown. Over 500 partook of the tea afterwards. A public meeting was held at 7, presided over by Mr. W. Olney. The proceeds of the day amounted to about £350, making a total of £2,000 that has been collected during the past twelve months.

After fulfilling for eight years the duties of an evangelist in connection with the church at Farsley—in association with the Rev. J. Naylor, pastor—the Rev. J. K. Scott has just resigned that relationship, and accepted an invitation to the charge of a new church at Preston, Lancashire. At a farewell public meeting held on Wednesday last week, Mr. Scott was presented with substantial tokens of esteem from the church, Sunday-school, and Mutual Improvement Society.

On Thursday evening last a public meeting was held at Bellevue Chapel, Swansea, with the object of presenting a testimonial to the Rev. B. D. Johns (Peirce) upon the occasion of his retirement from the pastorate of that church to enter upon that at Clydach. The presentation consisted of an illuminated address, accompanied by a purse of gold. The Revs. T. A. Pryce (Carmarthen), A. J. Parry (Swansea), Evan Thomas, and others, took part in the proceedings.

Mr. Henry Wilson, who last week died at Sheffield, was one of the greatest philanthropists of the day. Although a Churchman, he and his brother, Mr. Joseph Wilson, gave the site of a Baptist Chapel, at Hilltop, Attercliffe. His charity amounted to from £8,000 to £10,000 yearly. He was an enthusiast in missions, particularly in the opening up of Africa, and he gave anonymously a donation of £5,000 towards equipping a missionary expedition to occupy the ground opened up by Cameron and Stanley.

A new chapel erected at Fernhill, Hoxley, chiefly at the cost of Mr. S. Barrow, of Rothill, was on Wednesday last formally opened for worship. The Rev. G. J. Adeney, of Kelgate, conducted a special service, after which a tea and public meeting was held. Mr. Donkin presiding, and Mr. W. Olney, S. Barrow, and the Revs. P. Blakey (pastor), B. Marshall, G. A. Webb, and others, delivered addresses. The edifice, which is to accommodate 250 persons, has cost nearly £200, the site being provided by a friend at a nominal rent.

We regret to record the death of the Rev. John Williams, who for more than twenty years was associated with the Baptist Missionary Society as a missionary in Agra, Northern India, whence he returned about two years since, and, retiring from the active work, settled at Swansea, where he has been since residing. For the last two months he has been ailing in health. He has left a widow and two children. At the time of his decease, which took place on Friday week, he was nearly seventy years of age. At the funeral, last week, the Missionary Society was represented by the Rev. G. H. House.

On Wednesday last, the 17th inst., anniversary services were held in connection with High-street Chapel, Saffron Walden. In the afternoon a sermon was preached by the Rev. J. G. Greenhough, M.A., of Leicester. After the service a public tea was provided in the schoolroom, when a large company sat down to tea. At seven o'clock a public meeting was held in the church, the Rev. Alfred Rollason presiding; and addresses were delivered by the Revs. J. C. Foster (of Braintree), E. Spurrier (of Colchester), and J. G. Greenhough, M.A. Collections were made in aid of the Church Building Fund and for church expenses, the result being very satisfactory.

Recognition services in connection with the settlement of the Rev. W. Dickins, of Regent's-park College, were held at Rayleigh on Sunday, the 14th, and Wednesday, the 17th. On Sunday sermons were preached by the Rev. J. Angus, D.D., the President of the College. At the close of each of the services an appeal was made by Dr. Angus for contributions towards the funds of the college which had given to the church at Rayleigh two pastors, and has one of its members at the present time amongst its students training for the Christian ministry. The collection realised £5 10s. These services were continued on Wednesday, when a sermon was preached by the Rev. S. Manning, LL.D.

The Stockwell Orphanage Choir are making, by special invitation, a tour through Devon and Cornwall. Last week, among other places at which, by the request of the principal churches, they rendered on behalf of the institution, were Taunton, Exeter, Torquay, and Plymouth. At the latter town on Wednesday evening there was a large gathering in King-street Wesleyan Chapel, and after the Rev. V. J. Charlesworth had made a statement explaining the extent of the work, a special resolution, moved by Dr. France, and seconded by the Rev. J. Rhodes, was heartily adopted, "expressing sympathy with Mr. Spurgeon in his benevolent enterprise, and determining to assist him as far as possible in bearing the burden of his orphan charge."



**THE HOUSE OF COMMONS.**—On Tuesday night Mr. Carvell Williams delivered his lecture on "The House of Commons," before the Young Men's Christian Association at Norwich. Mr. Tillett, M.P., who presided, said that he remembered going up to London many years ago to vote for Mr. Williams's appointment as secretary of the Liberation Society—an office which he had filled with credit to himself and great advantage to the country. The lecturer said that one of the results of the last General Election had been a quickened interest in politics, which had shown itself in a greater desire on the part of the public to obtain admission to the House of Commons than had previously been known. It would be an ill day for the country when that House ceased to be the object of the highest respect, as a reflection of the national life, as well as the seat of popular power. In this country the authority of law depended much on public opinion, and if the impression prevailed that Acts of Parliament had been passed in a slovenly fashion, and that the House of Commons was losing the deliberative faculty, and displayed passion and unwisdom in its proceedings, there would be a diminution of the spirit of obedience as well as of respect on the part of the governed. He also strongly insisted on the necessity of a thorough reform in the mode of conducting Parliamentary business. Mr. Williams was warmly thanked for his lecture.

#### BIRTHS.

COWELL.—Nov. 21, at 122, Cold Harbour-lane, Camberwell, the wife of E. Cowell, of a son.  
GILBERT.—Nov. 14, at the College, Weymouth, the wife of the Rev. C. B. Gilbert, head-master, of a daughter.  
LEE.—Nov. 10, at Glinow-park, Bolton, the wife of A. H. Lee of a son.  
LEE.—Nov. 17, at The Charterhouse, the wife of H. W. Lee, of a son.  
MATTHEWS.—Nov. 22, at Market-hill, Sudbury, Suffolk, the wife of Mr. Robt. Matthews, of a daughter.

#### MARRIAGES.

COCKRELL.—WATTS.—Nov. 17th, at the Baptist Chapel, Warminster, Alfred Herbert, youngest son of Frederick Cockrell, Esq., of Clapham, London, to Anne Maria (Annie), eldest daughter of the late Mr. Edmund Watts, of Warminster.  
DAVIES.—LEWIS.—Nov. 18, at the Circular-road, Baptist Chapel, Calcutta, Charles Mervin Davies, Esq., of Khundwa, Central India, to Edith Eliza Havelock, second surviving daughter of the Rev. C. B. Lewis, late of Calcutta.  
GRIFFIN.—HARRIS.—Nov. 18, at Harcourt Chapel, Canonbury, by the Rev. W. M. Statham, Charles James, third son of the late Charles Griffin, Esq., of London and Glasgow, to Alice Emma (Daisy), third daughter of S. B. Barrett, Esq., of Highbury New-park.  
LEWIS.—SMITH.—DAVIES.—HAYLOCK.—Nov. 18, at the Circular-road Baptist Chapel, Calcutta, Francis Thackwell Lewis, youngest son of the Rev. C. B. Lewis, to Ada, eldest daughter of T. F. Smith, Esq., 1, Aubert-park, Highbury, London. Also at the same time and place, Charles Mervin Davies, Esq., of Khundwa, Central India, to Edith Eliza Havelock, second surviving daughter of the Rev. C. B. Lewis, late of Calcutta.  
REDMAN.—KEMPTON.—Nov. 10, at Paddington Chapel, by Mr. C. Russell Hurditch, Herbert Redman, Esq., son of William Redman, Esq., of Coniston House, Westbury, Wiltshire, to Emma Rebecca, eldest surviving daughter of Henry T. K. Kempton, Esq., of Kilburn, and No. 17 Cavendish-place, W.

#### DEATHS.

CAWSTON.—Nov. 16, at Hainton Hall, Lincolnshire, Catherine Jane Cawston, upwards of 50 years the faithful servant and beloved friend of the family of the late Countess of Listowel, aged 87.  
DOUGLAS.—Nov. 14, at Nice, after a short illness, Frances the beloved wife of the Rev. Alexander Douglas, of 123 Belgrave-road, London.  
HALL.—Nov. 22, Margaret, wife of Charlton Robert Hall, Esq., of Tan-y-Bryn, near Llandudno, aged 73 years. Friends will please accept this intimation.  
HUGHES.—Nov. 11, at the residence of his father, 107, Blackfriars-road, John Jacob Hughes, of consumption, aged 37 years. Beloved by all who knew him.  
HUMPHREY.—Nov. 17, after a prolonged illness of 10 years duration, Ann, the wife of W. B. Humphrey, of Park-road, Tring.  
KING.—Nov. 18, at Earl Street, Ann, relict of the late John Edward King, Esq., in the 74th year of her age.  
KINGSBURY.—Nov. 21, at Howard Villa, Clarendon-road, Walthamstow, William Ebenezer Kingsbury, in his 67th year.  
LAMB.—Nov. 19, at Turnham-green, William Lamb, for many years Organist at St. Mary's, Acton.  
LANKESTER.—Nov. 22, Harriet, second daughter of William Lankester, of St. Augustine's-road, Camden-square, and 70 Aldgate. Age 34.  
POWER.—Nov. 18, at Pembroke College-lodge, Cambridge, the Rev. J. Power, D.D., Master of the college, aged 82.  
RICHARDSON.—Nov. 16, at the Ladies' Lodge, Dunstable, Miss Frances Sarah Richardson, aged 81.  
SPURLING.—Nov. 19, at Ipswich, after a long and painful illness, Jno. S. S. Spurling, eldest son of the late Jno. Spurling, of Nether-hall, Shotley, Suffolk, aged 53.  
SQUIRE.—Nov. 17, at Cedar Cottage, Clapham-common, Emma, widow of Richard Day Squire, Esq., of Bath, in her 91st year.  
ST. BARBE.—Nov. 18, at Blandford-square, in the 90th year of her age, Frances Abbott, last surviving daughter of John St. Barbe, Esq., of Dartmouth-row, Blackheath.  
TOZER.—Nov. 22, at Bournemouth, Emily Mary, eldest daughter of Rev. Wickham and Emily Tozer, of Ipswich, Tisbury-village.—Nov. 22, at the residence of her brother, the Rev. C. Daniel, No. 36, Ashley-road, Bristol, Mrs. Mary, Turberville, aged 77.  
UNWIN.—Nov. 18, at Torquay, suddenly, Thos. Henry Unwin of Luton, and late of Stratford, aged 53.

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**DO YOUR "DYING" AT HOME.**—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

**IRISH DISCOUNT** would be greatly modified, and soon perhaps vanish altogether, if only the remarkable soothing influence of "GRANT'S MORELLA CHERRY BRANDY" could be brought to bear upon the malcontents, for it is unrivalled in its delicious and wholesome nature; an elixir that makes everybody happy who partakes of it. Apply for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

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**MR. EDWIN HULL** will SELL by AUCTION, at the MART, Tokenhouse-yard, E.C., on MONDAY, November 29, at two precisely, the very substantial brick and timber built premises, known as PENIEL CHAPEL, 74, Chalk Farm-road, situate in a densely-populated neighbourhood, opposite the goods depot of the L. and N. W. R. The premises comprise outer and inner entrance halls, pastor's room, school or music room, and the spacious chapel with gallery, capable of seating 600 persons. Held for a term of 60 years from Midsummer, 1865, at the very low ground-rent of £20 per annum, and is for sale with possession.—Particulars, with plans, can be obtained on the premises; at the Mart; of Messrs. Watson, Sons, and Room, Solicitors, 12, Boulevard-street, Fleet-street, E.C., and Hammersmith; and of the Auctioneer, 21, Gresham-street, E.C. (near the General Post-office).

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